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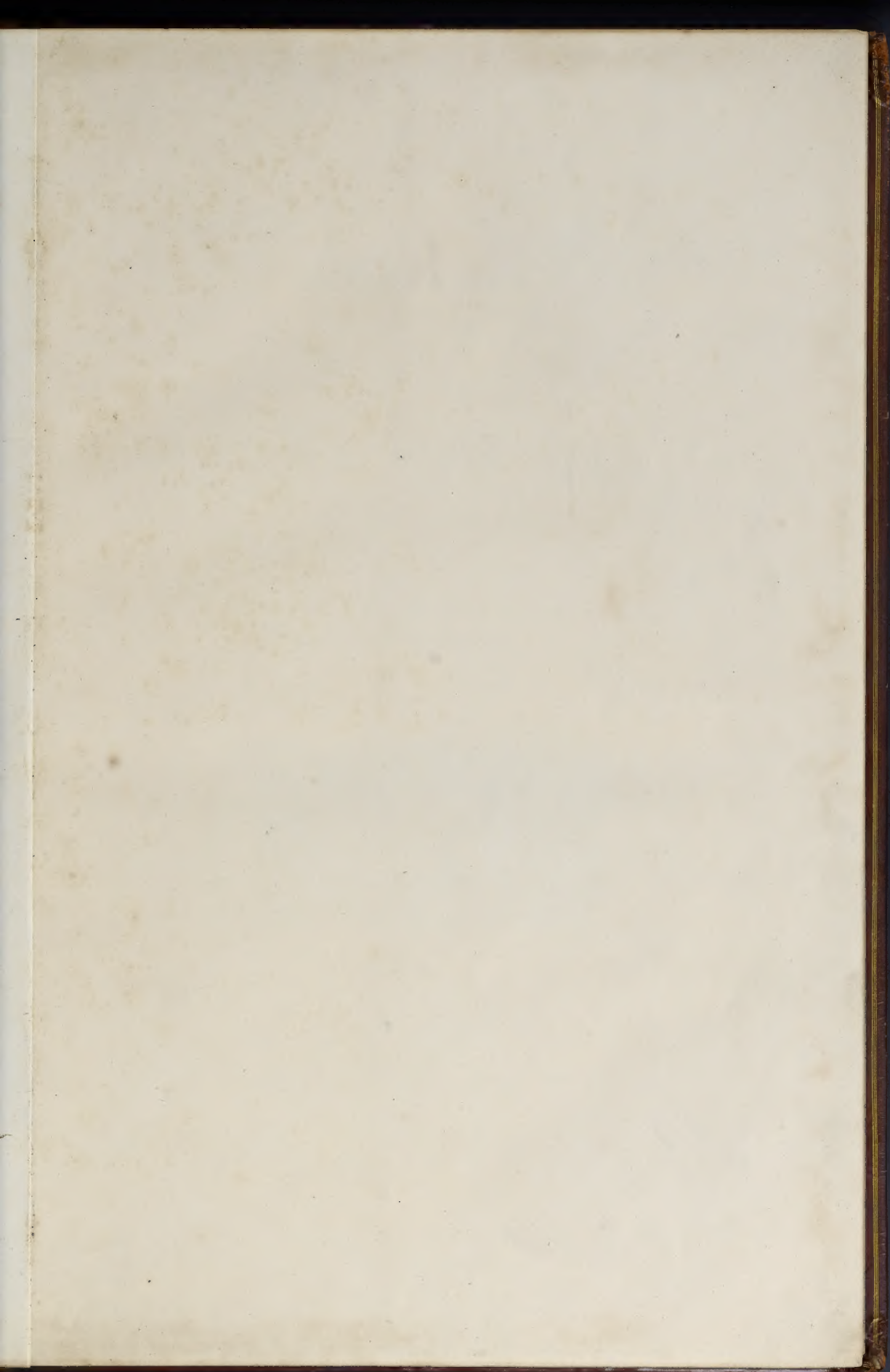


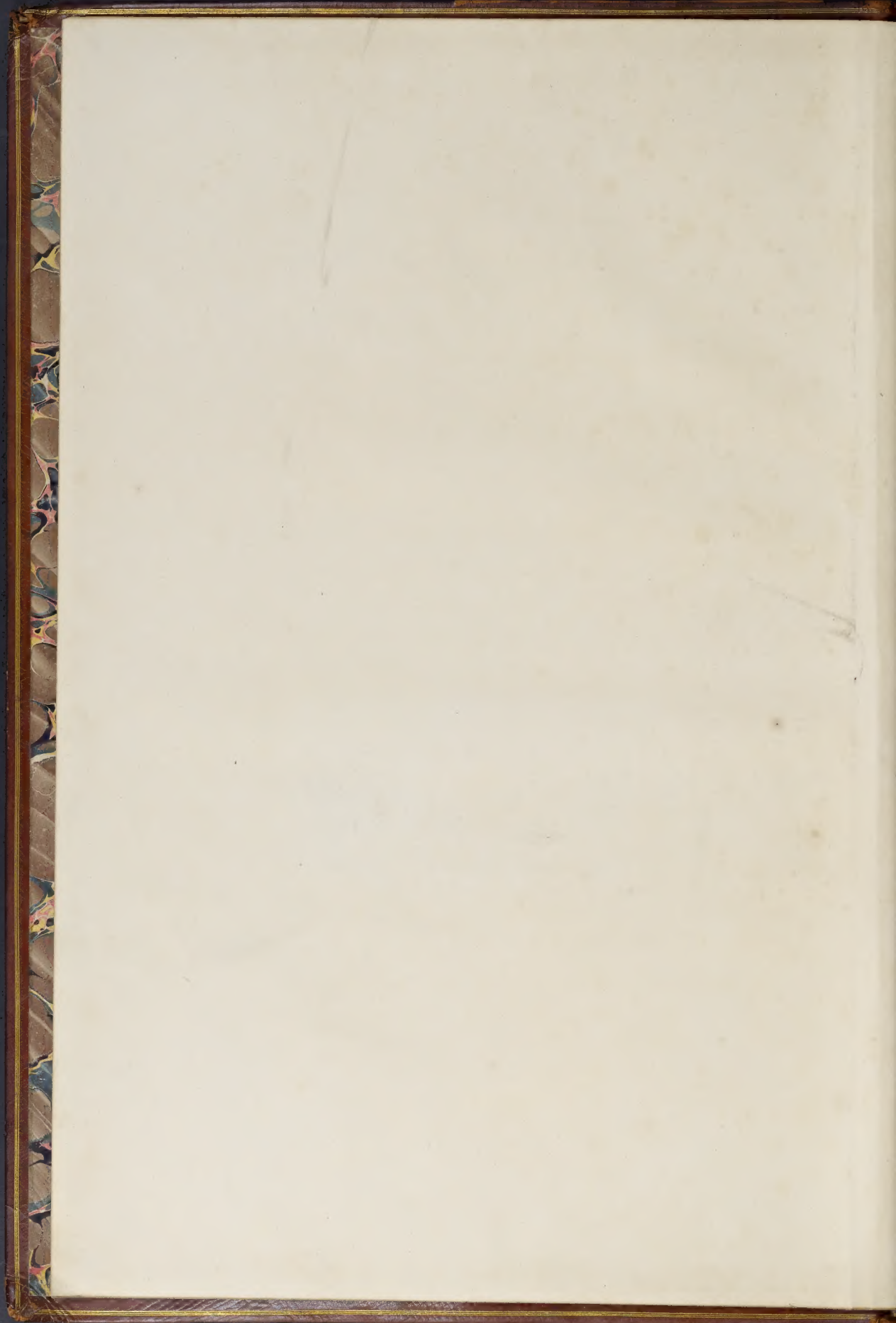
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THE
ANTIQUITIES
OF
MAGNA GRAECIA.

BY
WILLIAM WILKINS, JUN. M.A. F.A.S.

FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE.



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TO

THE RIGHT HONOURABLE

FRANCIS RAWDON HASTINGS,

EARL OF MOIRA,

BARON RAWDON OF MOIRA IN IRELAND,

LORD RAWDON OF RAWDON IN ENGLAND,

&c. &c. &c.

MY LORD,

DEDICATIONS have generally been employed to express obligations or to solicit favours: and your Lordship will, I trust, excuse me, if I shall appear to have been impelled by each of these motives. The various excellencies of your Lordship's character have deservedly enlarged your fame, and made your influence almost commensurate with your virtues and your talents. This influence your Lordship has never failed to exert for the advancement of science and the benefit of mankind; and amongst the numerous individuals, whom it has cheered in their labours and aided in their researches, I am proud to acknowledge myself peculiarly indebted to it for access to those monuments of ancient skill which I have attempted to describe.

To conceal the obligations I owe to your Lordship on this subject would surely be ungrateful, although to express them properly may be impossible. But in thus discharging my obligations of gratitude, I hope to escape the

DEDICATION.

imputation of any unreasonable degree of selfishness, if I also appear ambitious of affixing to my work so illustrious a name; and of entertaining the hope, that, what in it's commencement owed so much to your assistance, may still be protected by your patronage.

I have the honour to be,

MY LORD,

Your Lordship's most obliged

and devoted humble Servant,

WILLIAM WILKINS, JUN.

*Bedford Place, Russel Square,
May 1, 1807.*

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From that explanation of Vitruvius it appears that the principles, by which the Romans were guided in constructing temples of these various forms, will by no means generally apply, when referred to the temples of the Grecians.

The Roman peripteral temples, according to this Author, had six columns in the fronts, and eleven in the flanks, including those at the angles: between the peristyle and the walls of the Cella was the width of one intercolumniation. The dipteral temples were octastyle in the fronts, and had fifteen columns in the flanks, including the angular columns; a double row surrounded the Cella, the walls of which ranged with the columns which were the third in order from the angles of the fronts; so that a space equal to two intercolumniations and one diameter intervened between the Cella and the columns of the outward peristyles. The pseudodipteral resembled the dipteral, with the omission of the second range of columns which surrounded the Cella. The hypaethral temples were decastyle in the fronts; in other respects they were similar to the dipteral: moreover, there was a double order of columns surrounding the Cella within.

The number of columns in the flanks of GRECIAN hexastyle-peripteral temples does not appear to have been regulated by the number in the fronts, but by very different considerations, as will be hereafter explained; although it is a received opinion that the number always exceeded by one, double the number of the columns in the front¹. The temple of Theseus at Athens, and two at Agrigentum, may be adduced as examples in which this principle will apply; but, on the other hand, the temples of Aegina, Paestum, Argos, Syracuse, Aegesta, and Selinus, are examples in which its application fails. In all these, with the exception of the first, the number of columns in the flanks exceeds double the number in the fronts, by two or more.

The temples of Jupiter at Athens, Olympia, and Selinus, prove it to be equally fallacious, when applied to temples which had more than six columns in the fronts; and these are only opposed by the solitary instance of the Parthenon at Athens, where the proportion above stated certainly is preserved.

The hypaethral temples, although represented by Vitruvius as generally decastyle, and uniformly dipteral, were either hexastyle, octastyle, or decastyle; and in the first of these cases they could not be dipteral.

Of the hexastyle-hypaethral temples we have two instances; the temple at Paestum, and that of Jupiter in the island of Aegina. Of the octastyle-hypaethral we have an

¹ Of this opinion was Stuart: *Atheuian Antiq.* vol. ii. p. 14. This led him into the error of supposing that the temple of Jupiter Olympius had twenty-one columns in the flanks. It was afterwards determined by Reveley that it had twenty only: STUART's *Athens*, vol. iii. p. 14. Note (a.)

instance in the Temple of Jupiter at Selinus. The Temple of Jupiter Olympius at Athens was an example of the hexastyle-hypaethral. To this temple Vitruvius alludes, in order to exemplify his observation upon the construction of hypaethral temples. "Hujus exemplar Romae non est, sed Athenis octastylus in Templo Jovis Olympii¹." There will be some difficulty in reconciling this passage of Vitruvius with the context, unless it be supposed that the word *octastylus* may have been an interpolation; for it cannot be imagined that Vitruvius would have shewn himself so inconsistent as to have asserted that hypaethral temples were decastyle, when, at the same time, the only one of this form known to him was octastyle in front.

Stuart, in common with some other commentators on this passage of Vitruvius, supposes him to have alluded to two temples. These he imagines to have been the Athenian Temple, and the Temple of Jupiter at Olympia, described by Pausanias² as

¹ Vitruv. de Arch. cum notis var. Edit. Antwerp. lib. iii. c. 1.

Some of the commentators of Vitruvius insert the conjunction *et*, after the word *octastylus*; supposing that he alluded to two temples at Athens, the Parthenon, and the Temple of Jupiter. The Parthenon, even allowing it to have had internal peristyles, for which there is no sufficient authority, fails in one of the stated requisites of an hypaethral temple, for it is not dipteral.

² Ἐστῆκασι δὲ καὶ ἐντὸς τοῦ ναοῦ κίονες, καὶ στοαὶ τε ἐνδον ὑπερῶν. καὶ πρόσδος δὲ αὐτῶν ἐπὶ τὸ ἀγαλμᾶ ἐστι. πεποιῖται δὲ καὶ ἄνδρος ἐντὶ τὸν ἄροφον σκολιά. PAUSAN. lib. V. c. 10.

Hypaethral temples were generally, if not universally, dedicated to Jupiter.

"Hoc idem magis ostendit antiquum Jovis nomen. Nam olim Jovis et Diespiter dictus, hoc est aër, et dies pater: a quo dei dicti, qui inde: et dies, et dius, et divus. Unde Sub dio, et Dius Fidius. Itaque inde *ejus perforatum tectum*, ut videatur divum, id est coelum." VARR. de Ling. Lat. lib. iv.

"Templum Jovis altitonantis interpretatur ex verbis Naevii, hemisphaerium superius, ubi aether conspicitur. Plane ex vestigiis veterum excusorum legendum, ubi *aethra caerula septum stat*: videturque esse versus Naevii ad hunc modum concinnandus:

"Hoc ubi aethra caerula septum stat hemisphaerium." SCALIGER, Conj. in Varr.

The Temples of Jupiter Panhellenius in the island of Aegina, of Jupiter Olympius at Athens, and those dedicated to the same deity at Olympia and Selinus, were all hypaethral.

A Temple of Jupiter at Thebes, most accurately described by Diodorus Siculus, appears also to have been hypaethral. Κατὰ δὲ μέσον τὸν περιστεύλον ὑπαίθρανον βωμὸν κατισκυσάσθαι: "The altar is placed in the middle peristyle, open to the heavens." DIOD. SIC. lib. i. c. 48.

The Temple of Jupiter Capitolinus at Rome was hypaethral. The statue of Terminus having previously occupied the site, it was not removed when the temple was built by Tarquinius Priscus. That the sacrifices to this deity might be *sub dio*, the temple was of the hypaethral form:

"Nunc quoque, se supra nequid nisi sidera cernat,
Exiguum templi tecta foramen habent." OVID. Fast. II. 671.

The Temple of Jupiter Pulverius at Athens was hypaethral. "Κόνος ζῶς, id est, ut Domitius apud Pausaniam interpretatur, Pulverius Jupiter, cujus templum Athenis fuit sine tecto." GYRALDI, Hist. Deor. Synt. lib. ii.

Several temples are mentioned by Pausanias, which, at the time they were seen by him, were without roofs. His words seem to imply that the temples were in a state of dilapidation. In most of the instances which he mentions, the statue, as well as the roof, appears to have been wanting:

Ἀφροδίτῃ δὲ ἐστὶν ἐν Κωτῇ, καὶ αὐτῇ τε ναὸς οὐκ ἔχων ἐπὶ ἄροφον, καὶ ἀγαλμα ἐπεποιῖτο. PAUSAN. lib. viii. c. 41.

Ναὸς Ἥρας, οὐκ ἔχων ἐπὶ οὔτε ἀγαλμα, οὔτε ἄροφον. Ibid. lib. ii. c. 12.

Ἐνταυθα ἐστὶν Ἀθηνᾶς ἱερὸν ἀγαλμα οὐκ ἔχων, οὔδὲ ἄροφος ἐπεστὶν ἐπ' αὐτό. Ibid. lib. iii. c. 22.

hypæthral. To this end he endeavours to prove that the latter temple was octastyle in front: but in comparing the proportions, as they are given by Pausanias, with those of another octastyle temple, the Parthenon at Athens, he finds the dimensions of the length and breadth to be too inconsiderable for the height. He therefore rejects them both, and offers what he imagines to have been the true admeasurements, retaining only the height assigned to it by Pausanias, as a genuine measure.

Had there been any authority to induce us to be of opinion that the Temple of Jupiter at Olympia was octastyle in the fronts, we might have felt inclined to support the conjecture of Stuart; because we shall find, without questioning the accuracy of the admeasurements of Pausanias, that the width of the Cella would have been sufficient to have admitted of internal peristyles, even although the temple were dipteral¹.

The diameter of the columns would have been $\delta . \dot{9} . 4$, and the width of the intercolumniations $\gamma . \delta . 7$; hence the distance between the antæ of the Pronaos would have

The same Author mentions the Temple of Jupiter Pulverius and that of Jupiter Nemeus, the first of which appears to have been without a roof:

Καὶ Διὸς Κερίου ναὶς οὐκ ἔχων ὄροφον. Lib. i. c. 40.

Ἐν δὲ αὐτῇ Νημείου τοῦ Διὸς ναὶς ἐστὶν ὅσας ἀξίους πλὴν ἔσαν κατερρέοντες· τε δ' ὄροφος, καὶ ἄγαλμα οὐδὲν ἐστὶν ἐλαττωτό. Lib. ii. c. 15.

The roof in the latter of these temples, which he mentions as having fallen off, might have been that of the Pronaos and Posticum, and the roof which covered the outer peristyles and the lateral porticoes of the Cella.

The Temple of Apollo Didymæus is mentioned by Strabo as remaining without a roof, on account of its magnitude: Δίψματα δὲ χωρὶς ὀροφῆς διὰ τὸ μέγεθος (lib. xiv. p. 634.) but it is not necessarily inferred that the temple was of the hypæthral form.

One instance of a temple, which was not dedicated to Jupiter, having columns within the Cella, is mentioned by Pausanias, lib. viii. c. 45. This was the Temple of Minerva at Tegea. It had two orders of columns within the temple, probably for the support of the roof, since Pausanias informs us it was the largest temple in the Peloponnesus.

If inaccuracy must be attributed to any of the dimensions of Pausanias, it is preferable to attach it to one of them only. Let us therefore deduce the diameter of the columns and their intervals from those of the Parthenon, assuming the width of the temple to have been what Pausanias states it; and then enquire upon what conditions the stated length may be made to agree with the width.

The diameter of the columns	$\delta . \dot{9} . 4$	$\times 6$	\dots	$46 . \dot{3} . 2$
The width of the intercolumniations	$7 . 5$	$\times 5$	\dots	$37 . 4 . 5$
The width of the angular ditto	$5 . 5 . 85$	$\times 2$	\dots	$10 . 11 . 7$
Projection of the step	$— . 2 . 3$	$\times 2$	\dots	$— . 4 . 6$
The whole width				$95 . — . —$

Had there been eighteen columns in the flanks of this temple, the aggregate of the different admeasurements would have been as follows:

Eighteen columns	104 . 1 . 2
Fifteen intercolumniations	112 . 1 . 5
Two angular ditto	10 . 11 . 7
Projection of the step	— . 4 . 6
The whole length	227 . 7 .

The result for the length differs only $\dot{2} . \dot{5} . 0$ from the length assigned to it by Pausanias.

been about 34 feet². Now the same distance in the temple at Paestum is 32.6.0, and in the temple at Aegina it is less than 21 feet, yet both of these had columns within the Cella.

Hence the corrections, which Stuart wishes to introduce in the dimensions of this temple, as they are given by Pausanias, will not appear necessary; and so long as the admeasurements of the Greek Topographer can be reconciled with the Doric proportions, we ought to esteem them correct; more especially as he complains of the inaccuracy of preceding writers who professed to have given the dimensions of this temple³. If Stuart's hypothesis, that "the constituent parts of this temple and those of the Parthenon were similar," be allowed, it will follow, that the dimensions given by Pausanias will not militate against the probability that the temple was octastyle in front.

The Grecian *ναὸς ἐν παρυστάσῳ*, the Prostyle and Amphiprostyle forms, correspond very nearly, in their exterior, with the description of the respective forms adopted by the Romans. Since, however, Vitruvius has noticed examples of all these from the temples at Rome, it may be necessary to instance some of each from among the numerous temples of Greece.

The Temple of Victory-without-wings, at Athens, is a very perfect model of a temple in *Antis*, or, as it was termed by the Greeks, *ναὸς ἐν παρυστάσῳ*. This temple has three columns between the Antae which terminate the walls of the Cella. The Doric entablature is continued through the whole extent of the side walls. The temple of Diana, as represented in the *Iphigenia* of Euripides⁴, was of this form, as appears from a passage in the speech of Pylades to Orestes, in which he recommends that they should enter the temple through the spaces between the triglyphs, which in the early temples remained unclosed:

"Ὅρα δὲ γ' εἶσω τριγλύφων, ὅποι κενὸν,
Δέμας καθεῖναι.

In temples of this form only, where the Doric entablature surmounted the walls of the Cella, could admission be obtained into the Cella or the Sanctuary through the apertures between the triglyphs.

The temple of Ceres at Eleusis was *in Antis* before the portico was added, which made it prostyle⁵. The temple of Minerva Polias at Athens is likewise prostyle.

² In hexastyle temples, the Antae of the Pronaos are not placed opposite to the columns which are second in order from the angles in the front, but are made to approach nearer to each other; whereas in dipteral temples they are placed immediately opposite to the third columns from the angles of the front, in order to preserve an equality in the width of the double peristyle.

³ Paus. lib. V. c. 2.

⁴ Eurip. Iphig. in Taur. v. 113.

⁵ Vitruv. in Praefat. lib. vii.

The Ionic temple of Ilissus, which is given by Stuart in the Antiquities of Athens, was an example of an Amphiprostyle temple. Another occurs in the temple of Iackly¹ near Mylassa.

The general principles, which are given by Vitruvius in the fourth chapter of the fourth book, for the division of the aedes, or temple within the peristyle, of the Romans, will be found, upon investigation, to fail entirely in their application to the temples of the Greeks. No further proof of this position is necessary than a perusal of the chapter *De interiore Cellarum et Pronai distributione*, and a comparison of the description there given with the plans of those Grecian temples which have been made known to us.

That the Greeks adhered to established rules for determining the proportions of the several divisions of the ναός, cannot be doubted². The great similarity which is discernible in the plans of most of the temples with which we are acquainted, warrants the conclusion that they studiously followed some one great model, and deviated from it as little as circumstances would allow them. In order to ascertain the accuracy of this conclusion, we must have recourse to some of the earliest temples of which there is any authentic account, and consider what resemblance can be traced in the plans of such as were erected at periods not very distant, in countries remote from each other.

THE TEMPLE AT JERUSALEM is the earliest of which we have any written documents. Upon its claims to attention, as it is connected with our holy religion, it were surely needless to expatiate. But, independently of the interest excited by its antiquity and sanctity, we shall find that an enquiry into the arrangement and dimensions of its component parts will be amply repaid by the light which it tends to diffuse upon the history of Architecture in general. Let us then compare the plan and proportions of this celebrated structure with those of some of the earliest Grecian temples, such as at Paestum and Aegina. So great a resemblance will be found, upon investigation, to subsist between them, as to afford a presumptive proof that the architects both of Syria and Greece were guided by the same general principles in the distribution and proportion of the more essential parts of their buildings.

¹ Antiq. of Ionia, vol. ii.

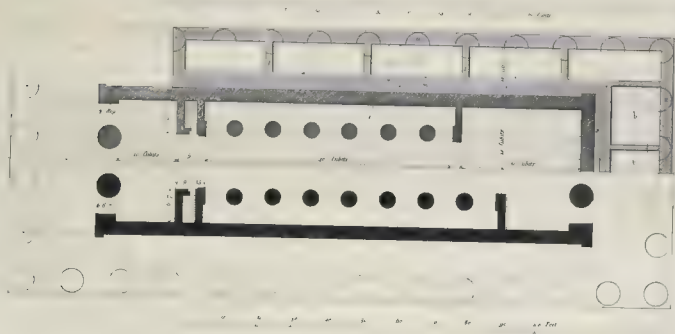
² The words ναός and ἱερόν are oftentimes indiscriminately used to signify a temple. The word ναός, in its most extended sense, signifies no more than the temple, properly so called, and the peristyles immediately connected with it. The word ἱερόν generally means the peribolus surrounding the ναός, although it is often used to signify both temple and peribolus.

"Distingunt ἱερόν et ναός, et posteriore fana, priore ipsum locum sive τῆμενος, in quo aedificatum id templum, designant." Wess. Annot. in Diod. lib. i. 9.

"Τὸ δ' ἱερόν καὶ τὸν ναὸν τὸν ἐν Δελφοῖς τοῦ Ἀπόλλωνος. Scholiastes Cass. ad h. l. hoc discrimen statuit: 'ἱερόν, inquit, ναὸς διαφέρει. ἱερόν μὲν αὐτὸς ὁ περιεσφαιμένος τόπος τῷ θεῷ, ναὸς δὲ ἔθρα ἱερῶν αὐτὸ τὸ ἄγαλμα τοῦ θεοῦ. Ammonius ἱερά τοὺς περιβόλους τῶν ναῶν esse dicit. In Pausania τῆμενος potest esse locus, quomodo saepe apud alios sumitur." Duk. in Thucyd. iv. 90.

To render the proof of this proposition more easy, a Plan of the Temple at Paestum is here subjoined, reduced from real admeasurements. In the upper part of this Plan, such deviations as can be ascertained to have occurred in the Jewish Temple are expressed by a lighter shade; and a conjectural disposition of the chambers surrounding the Cella and Oracle is given*. To determine how nearly the proportions of the temple agreed with those of the temple of Solomon, the widths of both are here assumed equal: from thence it will be discovered how far the proportional lengths, and the arrangement of the interior of both, coincided. Some deviations will be found to occur, but such only as might naturally be expected in temples built for the celebration of rites differing so much as did the Jewish and the Heathen.

The Vignette given at the head of the Introduction is intended to represent sections through the Pronaos and Cella of the Temple of Solomon. The proportions are taken from the Temple at Paestum. The extent and position of the peristyles of the latter temple are shown by dotted lines. The height of the columns of the Pronaos is divided into eighteen parts, which serve as a scale for the measurement of the heights; and the width of the Cella into twenty, as a scale for the widths.



* The chambers a. a. b. b. are arranged very nearly after the idea which Sir Isaac Newton entertained of their disposition about the *ναός* of the temple. The three ranges of chambers are represented in the Section which forms the Head-piece of the Introduction; and are distinguished by the letters B. B. B.

The following extracts from Sacred History will be found necessary to the explanation of the Plan and Section:

- 1 Kings VI. 2. "The House which King Solomon built for the LORD, the length thereof
" was threescore cubits, and the breadth thereof twenty cubits, and the
" height thereof thirty cubits.
3. "And the Porch before the Temple of the House, twenty cubits was the
" length thereof, according to the breadth of the House; and ten cubits
" was the breadth thereof before the House."
17. "And the House, that is, the Temple before it, was forty cubits long."
19. "And the Oracle he prepared in the House within,"——
20. "And the Oracle in the fore part was twenty cubits in length, and twenty
" cubits in breadth, and twenty cubits in the height thereof."——
- VII. 15. "He cast two pillars of brass, of eighteen cubits high a-piece; and
" a line of twelve cubits did compass either of them about.
16. "And he made two chapiters of molten brass, to set upon the tops of the
" pillars: the height of the one chapter was five cubits, and the height of
" the other chapter was five cubits."
21. "And he set up the pillars in the Porch of the Temple:"——
41. "The two pillars, and the two bowls of the chapiters that were on the
" top of the two pillars."——
- 2 Chron. IV. 8. "He made also ten tables, and placed them in the Temple, five on the
" right side, and five on the left."

A reference to the Plan will be sufficient to convince us that the general proportions very nearly corresponded. We must now consider the several parts in detail.

It is necessary to premise, that the Oracle was appropriated to the reception of the Arc of the Covenant, and was to be approached by the high-priest, who alone had access to the Sanctuary. The Posidonians, in the construction of their temple, had no such object, and the Sanctum Sanctorum would with them be unnecessary; since, in the celebration of the most secret rites of worship among the Greeks, the Eleusinian for instance, every part of the temple was alike accessible, not only to the priests indiscriminately, but also to all the initiated. Indeed, excepting in a few instances where an Opisthodomus was necessary, we find that the temples of the Greeks had two approaches¹, one at either end; and this surely is a satisfactory proof that no one part of the *ναός* was held to be more sacred than another.

¹ Four temples, which had no approach on the west, are enumerated by Dr. Chandler, in the *Ionian Antiquities*, as the only instances known of the kind; viz. The temple of Apollo Didymæus, the temple of Jupiter Nemeus in Achaia, the temple on the Ilissus at Athens, and the temple at Iuckly near Mylassa.

If the necessity therefore of the Sanctum were obviated, and, in lieu of it, the Posticum or second porch adopted, a great and unnecessary loss of room would be occasioned by appropriating the whole of the Oracle to such a purpose. It was therefore left to circumstances to decide, whether the extent of the whole temple within the peristyle, in regard to its width, should be contracted, or, retaining the same proportion of extent and width, the Cella be elongated. The Greeks in the instance before us adopted the latter method, although they were sometimes induced to give a preference to the former, as will be noticed in the sequel.

To begin with the Porch, which, in the passage cited from the Book of Kings, was twenty cubits long according to the breadth of the temple, and ten cubits in breadth before the house; by which it is to be understood, that the greatest measure of the Porch was the width of the temple, and that it extended half that width before the Cella. In the Temple at Paestum, the distance from the Antae of the Posticum to the transverse wall of the Cella, is $17 \cdot 7 \cdot 25$, and half the width of the temple is $18 \cdot 1 \cdot 25$; the extent therefore of the Posticum falls a little short of half the width of the temple.

Supposing the diameters of the columns in both temples to have been proportioned to the breadths of the vestibules, we shall have the following ratio: The diameter of the columns in the Posticum of the Temple at Paestum, or $6 \cdot 8$, is to the width of the Posticum, or $36 \cdot 2 \cdot 5$ as the diameter of the columns of Solomon's Temple, to twenty cubits, the stated width of the temple. The diameter resulting from this ratio will be 3.682. Now the circumference of these columns is stated to have been twelve cubits; their diameter would therefore have been 3.819 cubits, differing only $\frac{127}{1000}$ of a cubit from the diameter obtained by means of the foregoing proportion. Pursuing a similar process, we obtain for the height of the columns 16.574, being less than the height given them in the Book of Kings, by 1.426 cubits; and less by $\frac{926}{1000}$ of a cubit than the height given them in the Book of Chronicles*. We ought not however to be surprised that the proportion of the height to the diameter of the columns does not more exactly correspond: among the early Greeks, it does not appear that there existed any rule for determining the height of columns from the diameter†.

* From the Book of Chronicles it appears that the height of the columns was thirty-five cubits; the Book of Kings gives eighteen cubits to each: we are to suppose, therefore, that thirty-five cubits was the altitude of both together; this would make the height of each column 17.5 cubits.

† At liber Paral. utramque simul scapi utriusque complexus est altitudinem, demptâ tamen utrâque plintho, atque eam reperit fuisse cubitorum 35, qui locus unicuique columnae cubitos tribuit $17\frac{1}{2}$: tot enim præcisè altus fuit scapus columnae, sublatâ plintho et capitulo." Excerpt. VILLALP. c. 5. (Walton. Bibl. Appar. p. 159.)

‡ The proportions of the columns of the Jewish Temple do not differ much from those of the Temple of Juno at Agrigentum. The following scale shews the height of columns in various Grecian temples of the Doric order of architecture, the diameter being supposed unity.

When we adopt this ratio, we suppose that the capitals are included in the height of the columns given in the Book of Kings. It cannot be thought that the *chapters* were the capitals, if their height were five cubits. We should offend against every just idea of proportion, were we to imagine that the capitals of the columns were little less than one third the height of the shaft; for, even in the Doric order, such a proportion would be nearly that of the whole entablature. The word *chapters* has been adopted by the English translators of the Septuagint, through ignorance of the precise meaning of the architectural terms. The ἐπιθέματα were not the capitals, but the epistylia, or perhaps the several members forming the entablature, which were placed upon the capitals of the columns: Καὶ δύο ἐπιθέματα ἐποίησε δοῦναι ἐπὶ τὰς κεφαλὰς τῶν στύλων χωνευτά'. This interpretation of the word is adopted by the commentators upon the Old Testament¹; and in the Vulgate version the word ἐπιθέματα is translated *epistylia*: "Hoc est columnas duas et *epistylia* et capita, et quasi quaedam retiacula, quae capita tegerent super *epistylia*."

It is probable that the epistylia, like what is observed in all Grecian temples, were formed of two stones in width: upon this supposition, five cubits, the height of each, would be very nearly a proportional height for the entablature; for, the height of the columns in the Pronaos and Posticum of the Temple at Paestum, is to 7.11.75, the height of the entablature above them, as 18 cubits to 5.002 cubits, or, the proportional height of the entablature over the porch of the Jewish Temple.

Since the proportions of the columns of this temple did not vary very considerably from those of the columns in several Grecian temples which are well known to us, it is fair to conclude that they were of that order which was subsequently called the Doric²; and that the *bowls*, mentioned in the Book of Kings, were the circular parts of the

Temple of Solomon	{ 4.713 4.582
Jupiter Panhellenius	5.397
Jupiter Nemeus	6.515
at Corinth	4.065
Segesta	4.434
Paestum	4.302
of Minerva at Syracuse	4.410
Juno at Agrigentum	4.695
Minerva at Athens	5.566
Summum	5.899
Theseus at Athens	5.669

¹ 1 Reg. vii. 6.

² "Quae omnia illis ornamentis conveniunt, quae columnarum styli imponuntur, capitellis nimirum, epistyliis, zophoris, coronis." Excerpt. VILLALP. c. 8. (Walton. Bibl. Appar. p. 161.)

³ Paralip. ii. 4.

⁴ "Perimetrum 14 cubiti circumdabant eam, crassitiem columnae 4 digitorum cavitates. Quos secutus Comestor, Stylus columnae 18 cubitos habebat altitudinis non planae, sed valliculatus, habens in circuitu canales cavationis 4 digitorum." Exc. VILLALP. c. 7. (Walton. ib.)

capitals⁵, which in the columns at Paestum have a great resemblance to antique bowls or cups, called by the Italians *Tazze*. The French style this member, in the capitals of Doric columns, the *Vase du chapiteau*⁶.

The height of the Temple given in Chap. VI. v. 2. of the First Book of Kings is thirty cubits⁷; which agrees very nearly with what it would be, supposing the pediment to have had the same inclination as that of the Temple at Paestum. This will be understood from a reference to the section, in which the columns are divided into eighteen parts; each of which, in estimating the height, is to be considered a cubit⁸.

The staircases to the middle chambers were in the right shoulder (ὀμία) of the house⁹. The breadth of the ὀμία, or the ἐπωρίς, as it is called in Ezekiel, was five cubits¹⁰; which corresponds very accurately with the breadth of the transverse wall of the Cella in the

⁵ The bowls of the columns are rendered by the English translators the bowls of the chapters; by which many have been led into the mistake of connecting the bowls with the chapters. Στήλους δύο, καὶ τὰ στερεὰ τῶν στύλων ἐπὶ τῶν κεφαλῶν τῶν στύλων δύο. 1 Reg. vii. 41.

⁶ No better explanation of the net-work and the pomegranates, which are said to have covered the chapters, can perhaps be given, than what has been offered by LAMY, in his elaborate work *De Tabernaculo Foederis*; from which the following are extracts:

"Imprimis ne foedaretur illud pretiosum velum expansum ante fores, rem Salomon excogitavit ad aves expellendas idoneam. Usus istum praestabant malgranata aenea, quae pendula ex subtilibus catenis, facili commovebantur vento, cui pervium illud reticulum, quo vas circumdatum malgranatis operiebatur. Cum essent numero centum vel ad minus nonaginta sex in uno ordine, sic sibi vicina, statim ac levi motu impellebantur, sese invicem percutiendi edebant sonum; qui ideò ferè continuus erat, quia omnibus ventis malgranata obnoxia ab aliquo ex illis impellebantur; ita perpetuò resonabant. *Inter omnia enim metalla aes vocalius est, et tinnit clariùs, et sonitus ejus longè latèque diffunditur.* Ut observat B. Hieronymus in caput tertium Danielis. Vera, inquam, erant tintinnabula ista malgranata; undè vocem רִמְמוֹן *Rimmonim*, quae propriè significat illa mala. Graeci 2 Paralip. cap. iv. v. 13. vertunt κῆδωνας, id est, tintinnabula, quae interdum referunt illorum figuram. Ea consuetudo per vetusta est, etiam in templis Gentilium, ut aliquà arte indè arcerentur foedae aves. Talem adhibuerant Pergameni, referente C. Julio Solino, lib. iii. cap. 30. *Ut aedem Apellis manu insignem, nempe tabulis ejus exornatam, nec araneae intezcerent, nec alites involarent, cadaver Basilisci serpentis, cujus reliquias amplo sestertio comparaverant, reticulo aureo suspensum ibidem locaverunt.* Non alienum ab hoc loco quod memorat Plinius, lib. xxxvi. cap. 13. de monumento prope Clusium, ubi erant pyramides, ita fastigiatæ, ut in summo orbis aeneus et petasus unus omnibus sit impositus, ex quo pendent catenis tintinnabula, quae, vento agitata, longè sonitus referant, ut Dodonae olim factum." Lib. vi. c. 8. sect. 4.

"... Apud eum (Eusebium) sic loquitur Eupolemus, lib. ix. c. 34. enarrans quae opera à Salomone in Templo perfecta fuerint. ... Καὶ προσκερμαῖσαι ἐκάστη διὰ τῆς, κῆδωνας χαλκοῦς ταλανταίους τετρακοσίους. Καὶ ποιῆσαι ἑλᾶς τὰς διὰ τῆς, πρὸς τὸ ψοφεῖν τοὺς κῆδωνας, καὶ ἀποσοβεῖν τὰ ὄρνεα, ὥπως μὴ καθίξῃ ἐπὶ τοῦ ἱεροῦ, μηδὲ νοστήσῃ ἐπὶ τοῖς φατρίμασι τῶν πυλῶν καὶ στοῶν, καὶ μολύνῃ τοὺς ἀποπατήμασι τὸ ἱερόν." Ibid.

"... Tintinnabula referre similitudine malgranata discimus, ex eo quòd dicit Scriptura fuisse permixta malgranata in veste pontificià cum tintinnabulis." Ibid.

Pausanias informs us, that brazen vases or bells were suspended in the fastigia of the Temple of Jupiter at Olympia, lib. v. c. 10. The Temple of Jupiter Tonans had likewise bells suspended in the fastigium. "Immo etiam Suetonius testatur ab Augusto fuisse Jovis Tonantis aedis fastigium tintinnabulis redimitum, κῆδωνας αὐτῷ περιῆψας, id ipsum exprimente Dione in libro LIV." GRONOV. Annot. in Steph. Frag. de Dodonà.

⁷ Ita ut quatuor fuerint in toto templo tabulata singula alta 30 cub. atque ita tota altitudo assurrexit ad 120 cub." WALTON. Bibl. Appar. p. 177.

⁸ It is to be observed that the columns are made to serve as a scale for the different heights, and the breadth of the temple for the different widths and lengths.

⁹ 1 Reg. vi. 8.

¹⁰ Ezek. xli. 2.

that the second temple, as well as that at Gerizim, which Josephus⁴ states to have been built upon the same plan, were of this particular form; for when Antiochus attempted to compel the Jews to abjure their religion, he gave orders that the Temple at Jerusalem should thenceforward be consecrated to the worship of Jupiter Olympius, and the Temple at Gerizim to the worship of Jupiter Hellenius⁵.

The thickness of the transverse wall of the Cella is not noticed in the Book of Kings. As it is merely stated that the posts of the door-way were of squared timber⁶, let us assume that it was of the same proportional thickness as that in the Temple at Paestum. We have now therefore to shew the length which would have remained for the Oracle, when the aggregate of the admeasurements of the Portico, Cella, and walls, was deducted from the whole extent of the temple within. Supposing the western wall of the Oracle to have been of the same thickness as the lateral walls of the temple, the interior face of it will be in the line of the axes of the columns. The distance from the columns of the Pronaos to this line is $137 \cdot 7 \cdot 17$; and twice the width of the temple, for the extent of the Cella, added to $29 \cdot 5 \cdot 5$, for the extent of the Porch, and the thickness of the walls within, are together equal to $101 \cdot 10 \cdot 5$; which, deducted from the above distance, leaves $35 \cdot 8 \cdot 67$, or very nearly the width of the temple, for the length of the Oracle.

The floor of the Cella at Paestum is considerably above that of the vestibules: this difference in the levels nearly corresponds to three cubits in the Jewish Temple: hence, if the ceiling of the latter temple had ranged with the upper part of the entablature, its height from the floor would have been very nearly equal to the width of the temple, since the height from the floor of the Porch to the upper part of the entablature must have been twenty-three cubits. The Cherubim were in all probability placed over the door-way of the Oracle; from whence to the ceiling there was a distance nearly equal to half the width of the temple, corresponding to ten cubits in the Jewish Temple⁷.

The walls of the Cella and Oracle are described as having been five cubits in thickness, and to have been constructed with narrowed rests of one cubit each, for supporting the

⁴ Joseph. Antiq. lib. xi. c. 8.

⁵ Μαλὺναι δὲ καὶ τὸν ἐν Ἱεροσολύμοις ναόν, καὶ προσωνομάσαι Διὸς Ὀλυμπίου· καὶ τὸν ἐν Γαριζίμ, καθὼς ἐτύγχανον οἱ τὸν τότεν οἰκοῦντες Διὸς Ἡellenίου. 2 Machab. vi. 2.

Καὶ τὸ παρ' αὐτοῖς ἱερὸν καθάπερ ἤζωκασι, προσωγορευθήτω Διὸς Ἑλληνίου. JOSEPH. Antiq. lib. xii. c. 5.

⁶ Καὶ τῷ θυρώματι τοῦ βασιλεῖς ἐποίησε θύρας ξύλων ἀκριβοῦν, . . . σται τετραπλῆς. 1 Reg. vi. 31, &c.

The thirty-third verse is wanting to this chapter in the Septuagint. From the other versions we are enabled to ascertain, that it contained a description of the door-posts of the Cella, which were similar to those of the Oracle.

The posts are said, in Ezekiel, to have been two cubits in thickness, or of a proportion somewhat greater than those in the Grecian Temple. Καὶ διμέτρησε τὸ αἶθρον τοῦ θυρώματος, πηχῶν δύο. Ezek. xli. 3.

⁷ This space is marked D, in the Section.

beams of the chambers surrounding the temple¹: the width of the lower range of chambers was also five cubits. These two admeasurements together would have added ten cubits on each side to the width of the temple; and thus the distance between the outward walls of the chambers, measured across the temple, would have been equal to twice its width. This proportion obtains in the distance between the axes of the columns of the peristyle, and the width of the Temple at Paestum²; and, if we suppose the exterior wall (a) of the chambers, which does not appear to have been constructed with rests for the beams, to have been equal in thickness to the walls (b) of the Cella and Oracle, exclusive of the rests³, the outward face of the wall will fall a very inconsiderable distance beyond what would be the proportional extent of the upper step in the Temple at Paestum⁴. It is probable, therefore, that the boundary of this wall¹ may have suggested the line of the peristyles of temples erected in subsequent ages.

Having thus shewn the great precision which obtained in the proportions of these interesting monuments of ancient taste, I proceed to add a few observations tending to confirm the assertions advanced in the course of the preceding inquiry, and to strengthen the proposition that the Temple at Paestum, as well as other Grecian temples of the same æra, were actually designed after the model of the Temple at Jerusalem.

One of the instances above alluded to, in which the Greeks are said sometimes to have contracted the Posticum, retaining the original proportions of the Cella, occurs in the Temple of Jupiter Panhellenius in the island of Aegina; which is of undisputed antiquity,

¹ 1 Reg. vi. 6. 10.

² The width of the Cella, in all hexastyle temples, appears to have determined the distance between the lines of the axes of the columns in the peristyles. In the following table, this distance is to the width of the Cella very nearly in the ratio of two to one.

	Distance between the Axes	Width of the Cella
Temple at Paestum	71. 10. 0	36. 2. 5
Aegina	41. 7. 15	20. 10. 8
Syracuse	66. 4. 54	32. 1. 75
of Juno at Agrigentum	50. 0. 9	25. 5. 0
Concord	50. 2. 8	24. 9. 0
Theseus at Athens	41. 5. 85	20. 4. 5
Minerva Sunias	40. 5. 6	21. 0. 0
Hexastyle at Selinus	76. 4. 0	38. 0. 0

³ The whole thickness of the walls of the Cella below was five cubits: above the chambers the walls were only two cubits, or one tenth of the width of the temple, on account of the deduction of the three rests of one cubit each. The walls of the Temple at Paestum are 3. 6. 25, which admeasurement differs only 1. 2 from one tenth of the width of the temple.

⁴ It seems probable that the temple built by Herod was surrounded by a peristyle. Περιλάμβανεν δὲ καὶ σταῶς μεγίσταις τὰς τοῦ ἱεροῦ, πρὸς τὴν ἀνατολὴν ἐπιτηδεύων. JOSEPH. Antiq. lib. xv. c. 11. The porticoes herein alluded to could not be the cloisters of the peribolus; for these appear to have been constructed on the east side only. Κατὰ μὲν εἶδεν ἱεῖον, ἰσομήνη τῷ τείχεϊ σταῶς ἔχον διπλῆν, ἐν μέσῳ τοῦ καὶ τετραγώνου, ἀγχιθέσαν εἰς τὰς θύρας αὐτοῦ. Ibid.

⁵ The thickness of the outer wall of the exterior range of chambers was five cubits, (Ezek. xli. 9.) most probably in order to admit rests similar to those in the wall of the temple.

and referred even to the time of Aeacus. This temple, like the one at Paestum, was hypaethral: the remains of three of the interior columns are to be seen to this day. The proportions of the Cella of this temple are nearly the same as those of the Cella of the Jewish Temple. Half its length is $21.5.5$, which differs only 7.3 from its actual width. The width of the Cella being $20.10.8$, the length of the vestibule ought to have been $10.5.4$, in order to correspond to the Porch of Solomon's Temple: its actual length is, however, $11.6.05$, which differs $1.0.65$ from that dimension. If the Posticum of the temple had been enlarged so as to have made its length equal to its width, the excess above its actual length would have been just sufficient to have admitted of two additional columns and their intervals; and thus the number of the columns in the flanks of the temple would have been augmented to fourteen, as in the Temple at Paestum.

In the same manner, if reference be made to the plans of the Temples of Juno and of Concord at Agrigentum, we shall find the same proportions of Vestibule and Cella adhered to; and particularly in the former, which appears to be the most ancient of the two. Had the Oracle or Sanctuary been adopted in the plans of both these temples, they would have been lengthened by a space accurately equal to the width of one intercolumniation and one diameter; and the number of columns in the flanks would then have been fourteen, as in the foregoing instance.

It appears therefore to be clearly established, that there existed a connection between the plans of ancient Grecian temples, particularly that of Paestum, and the Temple of Solomon. The proportions of this latter may therefore be assumed as the standard, by which the early Greeks were directed in the construction of their temples; and which was followed, with little variation, by the Greeks of later times.

It now remains for us to ascertain the probable channel through which this form of temple might be transmitted to Greece, and afterwards introduced into Italy.

The Temple of Solomon appears to have been founded one thousand and fifteen years before Christ¹: very soon afterwards, temples were built in Greece, and in some of the islands of the Archipelago, by colonies sent by Minos from Crete².

Minos was cotemporary with Solomon, and had succeeded in the establishment of a powerful fleet for the purposes of a commerce in which his subjects were engaged with

¹ Sir Isaac Newton's Chronology.

² Strabo. Geogr. lib. v. p. 338.

most of the neighbouring states. The most friendly intercourse seems at this period to have prevailed between the Cretans and Phoenicians; which latter are stated by Herodotus¹ to have manned the navy of the former.

The religious adoration of both nations was addressed to the Divinities consecrated by the same theology; and Jupiter was regarded by both as the Deity to whom the greatest divine honours were to be paid². The worship of Jupiter had probably its origin with the Cretans, among whom it is pretended that he was born; and to the intercourse, which subsisted between this people and the Phoenicians, may perhaps be attributed his apotheosis by the latter³.

So early as the time of Hiram, had temples been erected in Phoenicia in honour of Jupiter. Menander the historian, quoted by Josephus, says of this prince: "He annexed the field, which is called the Great Field, unto the island, and consecrated a golden pillar in *Jupiter's Temple*: he caused also a great quantity of wood to be hewn down in the mountains of Libanus, to make covers and roofs for temples; for, having pulled down some ancient temples, he built that of Hercules, and that of Astarte⁴."

Dion also, quoted by the same author, makes mention of Hiram in these terms: "After the decease of *Abibahus*, his son Hiram reigned; he it was that fortified the city to the eastward, and enlarged the same, and joined the Temple of Olympian Jupiter to the city."

Thus the worship of Jupiter may with great probability be supposed to have been transmitted through the Cretans to the Phoenicians; but as these latter were considerably more advanced in the sciences and in the knowledge and practice of Architecture, the temples of Phoenicia doubtless furnished the model according to which those in Crete were afterwards erected. For, according to the genius of primitive simplicity, the place of worship among the Cretans was merely a cavern, as we find mentioned by Cyprian and Minutius Felix.

¹ Herod. lib. i. c. 71.

² "Quidam Jovem apud Cretenses primum Templi dicasse ferunt, atque ob id inter Deos primum ipsum locum fuisse sortitum." HOSFII. de Origine Templorum.

³ Polydorus Vergilius de Inventione Rerum, lib. iii. c. 9. ita scribit: "Delubra Epimenidem Cretensem primum aedificasse," auctor est Diogenes Laertius, lib. i." Ibid.

⁴ Gaza, a city of Phoenicia, was called *Μινώα*, from Minos, who is reported to have carried thither the worship of Jupiter. Γάζα, πόλις Φοινίκης, πρὸ τῆς Αἰγύπτου ἐκλήθη δὲ καὶ Μινώα, ὅτι Μίνως σὺν τοῖς ἀδελφοῖς Αἰσάκῃ καὶ Ραδαμανθῇ ἰδὼν, ἔξ αὐτοῦ ταύτην ἐκάλειπεν. "Εὐθεν καὶ τὸ τοῦ Κρηταίου Διὸς παρ' αὐτοῦ εἶναι ἐμνημονεύμενον Κρηταγοῖ. STEPH. de Urb. in voce Γάζα.

⁵ Joseph. Antiq. lib. viii.

It is probable that the colonies sent out by Minos would institute religious rites to this favourite Deity of the Cretans, in any island of which they took possession. Certain it is, that the Carians, who were expelled from Crete about the time of those migrations, carried with them the worship of Jupiter into Syria, and there consecrated a temple to him, under the title of Jupiter Carius⁵.

Among the islands of the Archipelago which the Cretan emigrants inhabited, were those at the mouth of the gulph of Argolis: we may therefore presume, that the worship of Jupiter was soon afterwards propagated through the shores of the Argolic Chersonesus⁶, and that temples, built in honour of this divinity, bore a very marked resemblance to those of Phoenicia and Crete.

The great antiquity of the Temple of Jupiter, in the island of Aegina, has already been noticed. It is even supposed to have been built by Aeacus, one of the first among the Greeks who employed the conveniences and decorations of architecture in the service of religion⁷. The similarity which has been shewn to exist in the proportions of the temple erected by him, and the Temple at Jerusalem, favours the supposition that the same principles of construction obtained in both; and, if we consider at what periods and under what circumstances they were built, it will appear still more evident that a relation, too particular and exact to have been the effect of chance, subsisted between them. Aeacus, according to Sir Isaac Newton's chronology, flourished nine hundred and eighty-eight years before Christ; that is, about twenty-seven years after the founding of the Temple of Solomon. We know that the Aeginetae were intimately connected with the Cretans, to whom they were indebted for the knowledge of many arts and sciences, which Minos and Daedalus invented and promulgated.

The whole peninsula of Argolis soon became acquainted with the manner of building adopted by the Aeginetae and the islanders of the Archipelago. There still exist in Corinth, and near Argos⁸, very ancient Grecian temples, whose style of architecture is precisely similar to that of the Temple of Aegina.

The Achaeans, who afterwards sent colonies into Magna Graecia, were inhabitants of Argolis, and the country about Corinth. From thence they were expelled by the

⁵ Hierod. lib. i. p. 171.

⁶ Strabo mentions that Megara, the citadel of Argos, was also called *Μινώειον*, from Minos.

⁷ Arnob. Advent. Gent. lib. vi. p. 191.

⁸ The Temple of Jupiter Nemeus, there can be no doubt, like the Temple at Paestum, had fourteen columns in the flanks. The plan of this temple, given in the Antiquities of Ionia, is represented with thirteen only: such a number would not admit of a proportionate length for the Posticum and Prothyrum before it. The space intervening between the columns of the Pronaos and the end wall of the Cella, is 93 . 6 . 5, which is to the same distance in the Temple at Paestum, in the proportion of the widths of their respective Cellae.

Heraclidae, and sought shelter on the southern shores of the gulph of Corinth. They became a very powerful nation, and their cities were celebrated for the number and magnificence of their shrines and temples. The proportions and plans of these edifices were doubtless suggested by those of the countries from whence they originally came; at least, in later times, we find that the temples of Elis, Achaia, and Phocis, were constructed upon principles similar to what is observed in those of Argos and Corinth. From the descriptions of Euripides, we are enabled to ascertain, that the Temple at Delphi had not only a Porch and a Cella, but also a Sanctuary, which, like the Oracle of the Jewish Temple, was the most holy place. Pausanias informs us that this temple was designed by a Corinthian architect.

The Achaeans, in conjunction with a colony from Troezen, are acknowledged by historians to have been the founders of Sybaris in the bay of Tarentum; and when the latter were expelled, through the cautious policy of their former associates, they are conjectured to have wandered across the Apennines towards the gulph of Salernum, and to have fixed themselves upon its shores, where they built the city of Posidonia.

To the same sources may be traced the acquirement of that art which enriched the cities of Sicily, and particularly Agrigentum, with numerous and magnificent specimens of ancient taste. Before the arrival of the Greeks, Daedalus had been employed in many considerable undertakings for Cocalus, king of the Sicani, who resided at Omphace, the ancient Agrigentum. A Cretan and Rhodian colony, led by Antiphemus and Entimus, afterwards settled there, and erected temples to Minerva and Jupiter upon the Acropolis.

The Agrigentines had therefore, at a very early period, a considerable intercourse with the Cretans; and it may be supposed that they acquired a knowledge of their arts, by means of their connection with Daedalus and Minos. Heraclea was built by the Cretans, who are said to have accompanied the latter in the pursuit of Daedalus.

The foregoing investigation into the form and construction of temples, leads me to offer a conjecture on the aspect and species of that of Diana at Ephesus, the plan of which has engaged the attention of several learned authors. Among these are Mr. Windham and Mr. Falconer, whose opinions upon the subject have been published in the sixth and eleventh volumes of the *Archaeologia*. The former of these gentlemen has suggested an alteration in the punctuation of the passage in Pliny, which alludes to the number of columns in the peristyles of the temple. The passage, as it now stands, is as follows: "Universo templo longitudo est ccccxv pedum, latitudo ccxx columnae "centum viginti septem a singulis regibus factae lx pedum altitudine ex his xxxvi

"coelatae, una a Scopa'." Mr. Windham introduces a comma after the word *centum*, which however, with equal propriety, may be placed after the word *viginti*; and the sense of the passage will be thus rendered: "The whole length of the temple is four hundred and twenty-five feet, the breadth two hundred and twenty: the columns are in number one hundred and twenty, seven of which were presented by as many individual kings, sixty feet in height: thirty-six are sculptured, one of them by "Scopas".

We have before proved, from various instances, that the number of columns in the flanks of the Grecian temples did not bear any settled proportion to the number of those in the fronts. Where the number is double, it is evident that the length of the temple must exceed twice its breadth, by the width of one intercolumniation. Therefore, in the Temple of Diana, whose length was not equal to twice its breadth, the number of the columns in the flanks must have been less than twice their number in the fronts.

If the temple had been decastyle, with nineteen columns in the flanks, the disposition of the columns might have been precisely similar to that observed in the Temple of Jupiter Olympius at Athens¹; and the number of columns employed, one hundred and twenty⁴. We must now proceed to enquire, whether the length and breadth would have authorised such a disposition of the columns as is here supposed.

The order of the columns is known to have been Ionic. The Temple of Minerva Polias at Athens, of the same order, and planned at the time when the Ephesian Temple was

¹ Nat. Hist. lib. xxxvi. c. 14.

² An ingenious correction of the latter part of this passage is offered by Winkelmann, in his *Observations upon the Architecture of the Ancients*. In the Roman edition it is thus expressed: "Fra le tante colonne che l'ornavano, trentasei ve n'erano, il fusto delle quale era tutto d'un pezzo. In questo senso, ed non altrimenti, credo che debba intendersi un luogo di Plinio, che in vece della lezione ricevuta in tutte le edizioni della di lui opera: *ex iis xxxvi coelatae uno* (altri leggono *una*) a Scopa, mutando due lettere Io leggo *uno e scapo*, d'un sol fusto."

³ See the plan of this temple given by Stuart, in the third volume of the *Antiquities of Athens*.

⁴ Sir Christopher Wren has supposed that the peristyles of this temple were composed of one hundred and twenty columns, and that the number of columns in the flanks was nineteen. The manner however in which he arranges the columns, admits of one hundred and sixteen only: he therefore adds the four antae to complete the number. It appears, from the plan which is given in the *Parentalia*, that Sir Christopher was not acquainted with that principle for the arrangement of columns which allowed of a triple range in the fronts, when there were two in the flanks. The Temples of Jupiter at Athens and Selinus had each three ranges in the fronts: to these we may add the Temple of Jupiter Capitolinus at Rome, which appears also to have had a triple row of columns in the fronts.

⁵ *Ἐκ μὲν τοῦ κατὰ πρόσωπον μέρους πρὸς μυσταβρίαν βλλήσαντες, τριπλὴν περιλαμβανόμενος στήλην κίονων, ἐκ δὲ τῶν πλαγίων, διπλῇ.* DION. HALICARN. lib. iv. c. 61. Pliny does not include the antae in the number which he assigns to the columns. Where he has occasion to speak of antae as well as columns, he makes express mention of both, as in the following passage: "*Sed et illius aureae, et argenteae trabes narrantur, et columnae atque parastatae.*"

building, affords a beautiful example, from which we may deduce the proportions which the Greeks observed between the columns and their distances at that period.

The diameter of the columns of the Temple of Minerva is $2.3.8$; and the projection of the step before the shaft of the columns, is $1.3.6$. If therefore the diameter of the Ephesian columns were 7.6 , one eighth of their height, the proportionate projection of the step would have been $4.1.53$, which, together with one diameter of the columns, must be subtracted from the whole length and breadth, if we would obtain with accuracy the distance between the axes of the columns at the angles. In the flank, therefore, this distance will be $413.4.47$; and in the front, $208.4.47$: the former divided by eighteen, and the latter by nine, leave $22.11.8$, and $23.1.8$, respectively, for the distance between the axes of two adjoining columns.

The distance from center to center of two adjoining columns, obtained from a proportion of the interval between the axes of two in the Temple of Minerva Polias, and their diameter, would be $22.5.675$; which does not differ materially from either of the two foregoing results. Hence it follows, that if the Temple of Diana had been decastyle with nineteen columns in the flanks, the proportions of the columns to their intervals would have been very nearly the same with those of the Temple of Minerva¹.

Both the above-mentioned gentlemen have considered the introduction of a second range of columns within the Pronaos as necessary, when the width of the Cella exceeded forty feet. It does not however appear that such an opinion is sanctioned by the practice of the Greeks. The Temple of Minerva at Athens furnishes an instance, although indeed the only one in existence, from which we are enabled to ascertain that an additional range was not considered necessary by the Greeks, notwithstanding the width of the Cella far exceeded forty feet.

The proportions of the columns of this celebrated edifice are given in the following passage: "In Ephesiæ Dianæ aedæ, de qua prius fuit sermo, primum columnis spiræ subditæ, et capitula addita. Placuitque altitudinis octava pars in crassitudine et ut spiræ haberent crassitudinis dimidium septimæque partes detraherentur summarum crassitudine." Very nearly the same proportions of the height of the shaft and its diminution, with regard to the diameter, have been observed in the columns of the portico of the Temple of Minerva Polias. The exact proportion of the

¹ Mr. Falconer imagines the species of this temple to have been diastyle; that is, the interval between the columns equal to three diameters. The temple cited by Vitruvius as an example of the diastyle species, was that dedicated to Apollo and Diana, and not the temple of the Ephesian Diana.

length of the shaft, to the diameter in the columns of the first of these temples, is as 8.187 to 1. The height of their capitals is 9.5, having an excess of .233 of an inch only above one third of the diameter. This dimension does not include the ornament below the capital, which is thought to be peculiar to the columns of the Athenian Temple: those of the Ionic temples on the shores of Asia Minor are invariably without it. The same proportions are found to obtain in the columns of the several temples of Apollo Didymaeus, Minerva Polias at Priene, and Bacchus at Teos. The diminution in the shafts of the columns of all these temples, as well as in those of Minerva Polias at Athens, is very nearly one seventh part of their respective diameters at the base.

Mr. Windham conjectures that the general measures of Pliny comprehended the projection of the ten steps, which, according to Philo Byzantinus, gave access to the temple. But although the temple might have been elevated ten steps above the level of the surrounding ground, it is not to be implied that the stylobate alone consisted of so many. Such a measure cannot be reconciled with the general practice of the Greeks, who rarely adopted more than three, and almost invariably observed an uneven number in their ascents. It is apparent, moreover, that the steps in all Grecian temples were proportioned to the whole structure: hence each step of the Ephesian Temple would have projected $\dot{3}.9.6$, and thus the whole projection on each side would have been $34.2.4$, reducing the width of the temple itself to $151.7.2$. How little such a width can be reconciled to the description of the Ephesian Temple, which is represented to have been the greatest and most magnificent of its age, will be evident, when, by comparing this dimension with the width of the Temple of Apollo Didymaeus, which was also of the decastyle-dipteral form, we find it to be very considerably less. The dimensions of Pliny were undoubtedly taken upon the upper step, where indeed all ancient writers, who have given the dimensions of the temples they describe, appear to have taken their admeasurements*. It will be sufficient to refer to one instance, the Hecatompædon at Athens, for which title the temple was indebted to the extent of its upper step†. It seems probable that seven of the steps formed the ascent to the peribolus, with which, as it appears from Pausanias‡, the temple was surrounded. This, like those of the Temples of Jupiter Olympius at Athens, and Minerva Polias at Priene, was, without doubt, considerably above the level of the natural soil: Chandler§ informs us that the peribolus of the latter temple was raised above twenty feet. In this case the ascent to the temple would have been divided, and each flight would have consisted of an uneven number of steps.

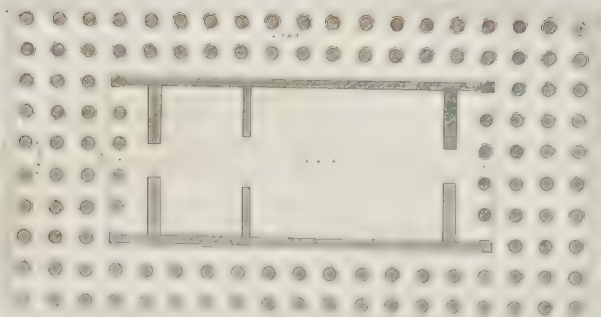
* See the description of the Temple of Jupiter Olympius at Agrigentum, chap. iii. Also the account of the Temple of Jupiter at Olympia, in the Appendix.

† Stuart's Athens, Vol. III. p. 15.

‡ *Τέμενός τε καὶ ἱερὸν καὶ ναὸν Ἀρτέμιδι ὑποδομίστατο Ἐφισία.* PAUSAN. lib. V. c. 6.

§ Ionian Antiq. Vol. I.

The Vignette below represents the Plan of the Temple of Diana; in which the columns are arranged in a manner precisely similar to that which is known to have obtained in the Temple of Jupiter Olympius at Athens. The entire length and breadth, and the diameter of the columns, are supplied from the description of Pliny.





CHAP. I.

SICILY.

LITTLE is known concerning the state of Sicily previous to its coming into the possession of the Greeks. It will be sufficient to observe, that its first inhabitants, according to Thucydides', whose information is collected from the authority of the Poets, were the Cyclopes and Laestrygones. Its next possessors were the Iberians, who, when they were driven from the banks of the Sicanus, took refuge in this island, and gave it the name of Sicania.

The Sicani were afterwards dispossessed of their settlements on the coast by the Siculi, a people of Italy, who compelled them to retire into the interior of the island. From these more powerful adventurers it received the name of Sicilia.

¹ Thucyd. lib. vi. c. 2.

Aeneas is reported to have been among the first of those who emigrated from the East, and established a colony in Sicily. Escaping with some of his countrymen after the siege of Troy, he landed here, and built the cities Aegesta and Eryx¹. Cicero² informs us that such was the opinion in his time; and in conformity with this tradition, which is also supported by the authority of Livy³, Virgil⁴ lands his hero upon this island, and makes him found the city of Aegesta, the houses of which he represents him as distributing among his followers. This was prior to the arrival of the Siculi. Afterwards, a colony of Chalcidians, sailing from Euboea under the command of Theucles, founded Naxos, and there erected an altar to Apollo⁵. The year following, Archias, a Corinthian and one of the Heraclidae, founded Syracuse⁶; and seven years subsequent to this event, a colony of Megareans, conducted by Lamis, landed in Sicily, and settled themselves upon the river Pantacius⁷, where they founded the city of Hybla, which was afterwards called Megara⁸.

These Dorians, about an hundred years after the foundation of Megara, migrated to the southern side of the island, and built the city of Selinus. Two other adventurers, Antiphemus and Eatimus, the one from Crete and the former from Rhodes, landed, on this part of the coast, and, forty-five years after the arrival of Archias, built the city of Gela, which, like the generality of the Grecian cities in Sicily, was named from the neighbouring river⁹. The same colony afterwards built the city of Agrigentum near the river Acragas, which they began one hundred and eight years after their arrival in Sicily.

In the earliest period of their colonization, the Grecians employed themselves in improving their possessions, and erecting temples and other public buildings; the taste for which they had acquired in their mother country. The many noble remains which still defy the devastations of time, are existing evidences of that love for the arts which prevailed among the first colonists: the style and proportions which we find observed

¹ Ἰλίου δὲ ἀλσκαμίνου, τῶν Τρώων τοῖς διαφυγόντες Ἀχαιοὺς, πλοίοις ἀφικνούμενοι πρὸς τὴν Σικελίαν καὶ ὅμαροι τοῖς Σικανοῖς οἰκίσαντες, ἑξήπαυται μὲν Ἐλιμοὶ ἐκλήθησαν, πόλις δ' αὐτῶν Ἐριζ τε καὶ Ἐρύστα. THUCYD. lib. vi. c. 2.

Τὸν δὲ Αἰγέστα κτισθῆναι οὐκ ὑπὸ τῶν μετὰ Φυλοκτήτου διαβάτων εἰς τὴν Ἡρστανάτων, καθάπερ ἢ τοῖς Ἰταλικοῖς εἴρηται, παρ' αὐτοῦ σταλείων εἰς τὴν Σικελίαν μετὰ Αἰγέστου τοῦ Τρώος. STRABO, lib. vi. p. 272.

² "Oppidum per vetus in Sicilia est, quod ab Aenea fugiente a Troja, atque in haec loca veniente, conditum demonstrant." CIC. in Verr. IV.

³ Lib. i. c. 1.

⁴ "Interea Aeneas urbem designat aratro,
Sortiturque domos." AEN. V. 755.

⁵ Apollo Archegetes, or The Conductor. Upon the coins of Tauromenium, antiently Naxos, the head of Apollo occurs with the word ΑΡΧΑΓΕΤΑ.

⁶ Thucyd. lib. vi. c. 3.

⁷ Now called La Brucca.

⁸ Αἱ μὲν οὖν πόλεις οὗται εἰσὶ τὸ δὲ τῆς Ἰβλῆς ὄνομα συμμένει δὲ τὴν ἀρετὴν τοῦ Ἰβλαίου μέλιτος. STRABO, lib. vi. p. 267.

⁹ Γίλα πόλις Σικελίας καλεῖται δὲ ἀπὸ ποταμοῦ Γίλα. ὃ δὲ ποταμὸς, ὅτι πολλὰν πάγχρη γίνῃ. STEPH. de Urb.—Terra Nuova now stands upon the site of Gela. Swinburne mentions having found some Grecian remains near the town.

in their edifices render it probable that the impression made by the symmetry of the monuments of Greece was yet recent.

The form of government adopted by them was at first aristocratic: this, however, was of short duration. Individuals, impatient of controul, usurped the reins of government, and tyranny rose to a great height. History makes Phalaris¹⁰ of Agrigentum one of the first who succeeded in the attempt to abridge the liberties of the people, and assume despotic power. The story of his brazen bull serves to shew to what extent his caprices were carried.

The example afforded by the tyrants of Agrigentum soon became general, and every petty state in the island groaned beneath the iron rod of its particular despot: yet, notwithstanding the oppressions under which the people laboured, their settlements continued to improve rapidly; and their possessions, now rendered desirable by the unceasing exertions of the inhabitants, excited the envy of their more powerful neighbours.

The settlers on the African coast were the first who were induced, by the desire of plunder, to entertain hostile designs against the different Grecian colonies; and these, being united by no bond of general union, seemed to offer an easy prey to the invaders. The Carthaginians, at different intervals, equipped considerable armaments in this spirit of unjust aggrandisement. They ultimately succeeded in expelling the inhabitants from the western shores of the island, and compelled them to seek new settlements on the eastern and southern coasts; the ancient Siculi still retaining possession of the interior. Under the command of Hamilcar, son of Hanno, a powerful expedition sailed from Carthage¹¹, having for its object the reduction of Sicily: the fleet was however driven by storms towards Panormus, where the damages it had sustained were repaired previous to the destined attack upon Himera, which Theron of Agrigentum had annexed to his own territory, after expelling Terillus its tyrant¹².

The rumour of this threatened invasion spread the greatest alarm throughout that part of the country, against which its efforts were known to be directed; and Theron, dreading the loss of Himera, sent ambassadors to Gelo¹³, the reigning prince of Syracuse, from whom he demanded assistance against an enemy who menaced the whole island.

¹⁰ Phalaris was a Cretan born, and acquired the sovereignty of Agrigentum in the time of Solon, about six hundred years before the Christian æra.

¹¹ Diod. Sic. lib. xi. c. 20.

¹² Herod. lib. vii. p. 165.

¹³ Gelo rendered himself master of Syracuse four hundred and ninety-one years before the Christian æra. At the time of the Carthaginian invasion, Agrigentum was the only Grecian city of importance which was not in some measure subject to Syracuse.

Gelon had at that period endeared himself to the Syracusans by his amiable qualities: though in possession of unlimited power, he observed such moderation in his measures, that the reality of subjection was almost lost in the temporary enjoyment of freedom. The free indulgence allowed to the people during his reign generated such habits of liberty, and such a distaste to any abridgement of it, that we may trace to this, as its source, the utter loss of the island, when the subsequent restrictions of their liberties created schisms and rebellions in the state.

Gelon having thus acquired the confidence of his subjects at the period of Theron's embassy, they readily concurred with him in his determination of sending assistance to Himera¹. He put himself at the head of his troops, and by his prudence and valour obtained a decisive victory, which increased his popularity with the Sicilians, whilst his forbearance procured him the esteem of the Carthaginians². His conduct on this occasion was so meritorious, that by some antient writers it was paralleled with that of Themistocles, whose exertions in the cause of Grecian independence are so deservedly celebrated.

The release of Himera seems to have been the sole object of Gelon; nor, in consequence of his victory, did he attempt to disturb the tranquillity of the Phoenician settlements, Panormus and Soloeis.

The spoils of the Carthaginians were divided among such as had distinguished themselves, although the far greater portion was reserved for the decoration of the temples at Syracuse. The prisoners taken in battle, whose number was very considerable, were left to the disposal of the Agrigentines, and were employed by them in the execution of the great national works they had projected.

The Carthaginians, after this defeat, made overtures of peace, which were accepted by Gelon, who displayed great moderation in the conditions. In their subsequent attempts

¹ The naval force furnished on this occasion was far superior to any exertions which had ever taken place in Sicily. According to Herodotus, it consisted of two hundred trireme galleys. The command of this fleet was committed to Hiero, who obtained a victory over the Carthaginians by sea about the same period that the combined Syracusan and Agrigentine armies routed the forces of Hamilcar. This engagement took place near Himera. Herodotus pretends that the victory was gained on the same day that the Greeks overcame the Persians at the battle of Salamis; but Diodorus refers it to the day on which Leonidas made an irruption into the camp of Xerxes at the Straights of Thermopylae. Herod. lib. vii. p. 166. Diod. Sic. lib. xi. c. 24.

Ἐπὶ τὰς τῶν εὐδὸν αἰτῶν
Ἰμέρα, παύσασιν ὕμνοι
Δαιμονίους τελίσαι,
Τὸν ἰδὲξαν' ἀμφοῖν ἀφ' ἑστῆς,
Πολυμίον ἀνδρῶν καμόντων.

PIND. Pyth. I. 152.

to subjugate Sicily, they were vigorously opposed by Gelon, whose wisdom and prudence frustrated all the projects which they formed during his life-time.

The Syracusans, at the death of Gelon, paid that tribute to his memory which was due to his various and distinguished virtues. The monument they erected to his honour was at once worthy his great merit and the magnificence of the people: it was, however, in great measure destroyed by the Carthaginians; and Agathocles, fearing lest the memory of his name should outlive his own, completed the destruction which the Carthaginians had begun. But neither the hatred of the Carthaginians, nor the envy of Agathocles, availed in erasing from the minds of the Syracusans the memory of this great man; and long afterwards, in the heat of a revolution, when the fanaticism of the people threatened to subvert the monarchy, and even to destroy every trace of its existence, the statues of Gelon alone were spared in the general destruction³.

Gelon was succeeded at his death by his brother Hiero, who at first exercised his power with haughtiness and rigour. Finding, however, that he was losing the popularity he inherited from his brother, he studiously employed himself in regaining it; which he effected by pursuing the laudable example held out to him by his predecessor. Towards the latter part of his reign he made war against Theron, and took Himera. Before his death he founded the city of Catana, at the foot of Mount Aetna.

Thrasybulus, the brother of Hiero, succeeded to the government of Syracuse at the death of the latter. The commencement of his reign was marked by a series of arbitrary and cruel acts. His tyranny proceeded to such excesses, that at length his subjects revolted, and, obtaining assistance from Gela, Agrigentum, Himera and Selinus, compelled him, with a few Catanians whom he had retained in his service, to shut himself up in the island Ortygia. Here he made overtures to the Syracusans, and expressed himself willing to submit to exile. To this proposal they acceded; and thus was Syracuse left without a ruler.

A popular government being established in this city, every other Greek settlement in the island, which before had been either controlled by its power, or influenced by its example, now asserted its separate independence. Finding, however, that they should be better able to resist the attacks of foreign invaders if they acted in concert, they agreed to unite in one common league, founded upon principles of general expediency. A public meeting of the states was convened for this purpose. The resolutions there entered into seemed at the outset to threaten the stability of the new government. The chief

³ Plut. in Timol.

inhabitants of Syracuse, being excluded from all share in the public offices, naturally refused assent to these proposed regulations; and a civil war ensued, which however was soon terminated by mutual concessions.

Tyndarion, during this period of confusion, had attempted to assume the reins of government, but failed in the attempt, which cost him his life. After this event the Syracusans exercised all the privileges of a free republic. This interval of enjoyment, unalloyed by intestine dissensions, lasted for sixty years; in the course of which time they undertook to punish the Tuscans, who had taken advantage of their civil commotions, and committed great depredations upon them by sea as well as by land. The result of this expedition proved highly honourable to the Syracusans, who returned to Sicily laden with spoils and prisoners¹.

Foreign aggressors were not however the only enemies with whom they had to contend. The Siculi, who on the arrival of the Greeks had been driven into the interior of the island, united under the command of Ducetius², and commenced hostilities against Agrigentum and its dependencies. The Syracusans hastened to the aid of their allies; but the combined armies were, notwithstanding, defeated. Finding the enemy more formidable than they expected, the two states united all their efforts, and in the end forced Ducetius to seek refuge at Corinth.

The Agrigentines in their turn grew jealous of the power and influence of the Syracusans, and formed a pretext to declare war against them. The issue of these hostilities only tended to confirm the independence of Syracuse, which now became confessedly the most powerful of the Greek settlements, and, availing itself of the superiority it had acquired, claimed tribute from the inferior states. Its wealth increased in proportion to the extent of its authority; and riches flowed in apace from the contributions which were exacted from such of the colonies as were considered in the light of its dependencies.

The Peloponnesian war, which commenced at this period of their history, first interrupted the repose they had begun to enjoy. In the contest between the inhabitants of Selinus and Aegesta, the Syracusans sided with the former, and obliged the latter to call in the aid of the Athenians. For this purpose ambassadors were sent to Athens to claim its protection. The Athenians, deluded by the hopes of obtaining possession of Sicily, resolved to assist the Aegestans; and thus originated the memorable expedition against Syracuse, which sailed from the Piræus under the command of Alcibiades³, Nicias, and Lamachus,

¹ Diod. Sic. lib. xi. c. 7.

² Ibid. c. 87.

³ Thucyd. lib. vi. c. 8.

which terminated so fatally to the forces engaged in it. Almost the whole of the Athenian army, together with a reinforcement of more than five thousand men under Demosthenes and Eurymedon⁴, was either cut to pieces, or obliged to submit to the Syracusans. The generals Lamachus⁵ and Eurymedon⁶ were slain in battle, and Nicias⁷ and Demosthenes were taken prisoners, and afterwards treacherously and cruelly put to death⁸. By far the greater number of prisoners perished miserably in the stone quarries of Syracuse: the few remaining were considered as private property, and dispersed over the island. To them is in some measure attributed the revival of that love of literature among the inhabitants of the different cities of Sicily, which had been gradually expiring since the death of Hiero. Plutarch⁹ informs us that some of these unfortunate captives obtained their freedom by their knowledge of the works of Euripides, which they taught to the inland Sicilians, who gave this honourable and decided testimony of the value they set upon his productions. Thus did the charms of his exquisite poetry, twice in the course of the same war, render his countrymen the most essential service; by releasing the prisoners in Sicily, and afterwards by preserving Athens from destruction, and its inhabitants from vassalage¹⁰.

The Sicilians now began again to enjoy the sweets of independence. Yet the dream of liberty proved but of short duration; and it was soon afterwards entirely dissipated by Dionysius the Elder, who usurped the sovereign authority, and commenced his career with every species of tyranny. The whole period of his long reign was marked with acts of oppression and cruelty.

Dionysius the Younger, who succeeded his father, inherited all the vices which had rendered him the object of hatred to the Syracusans. His unbounded extravagances and violence excited rebellions among the people, who sent a deputation to Corinth to implore assistance against him. His expulsion immediately followed the arrival of Timoleon, whom the Corinthians had sent to restore the tranquillity of the city, and re-establish the ancient form of government. Through the interference of Timoleon, a peace was concluded between the Carthaginians and the Sicilians; and by his exertions the island became one of the most flourishing of the age. To testify their gratitude for the brilliant services this hero had rendered them, the citizens of Syracuse caused his obsequies to be celebrated with great pomp, and instituted public games in honour of his memory.

Yet this state did not long enjoy the advantages it had derived from the talents and exertions of Timoleon; for, soon after his death, Agathocles, dispersing the council of Six

⁴ Thucyd. lib. vii. c. 42.

⁵ Ibid. lib. vi. c. 101.

⁶ Ibid. lib. vii. c. 52.

⁷ Ibid. c. 86.

⁸ Plut. in Nic.

⁹ Ibid.

¹⁰ Plut. in Lysand.—To this last circumstance, Milton has made a very beautiful allusion in his eighth sonnet.

Hundred, usurped the throne. His reign was marked by some of the most important events that are recorded in the annals of Sicily, and which were occasioned by the war in which he engaged against the Carthaginians.

The soldiers of Carthage, led by Hamilcar, embarked in great force for Sicily. This numerous fleet was separated in a storm, in which a considerable part was lost: the rest, being collected by Hamilcar, succeeded in effecting a landing near Agrigentum, whither Agathocles hastened to meet him. The invaders occupied a position on a hill near Agrigentum, which was called "Εκτοπος" from the castle of Phalaris which formerly stood there, in which was deposited the brazen bull of the tyrant. Agathocles encamped near the river Himera, and a warfare begun with inconsiderable advantages to either party, until at length a general engagement took place, whose consequences involved the fate of the whole island.

A foraging party of the Carthaginians had seized some plunder, and were carrying it off to the camp; the Syracusans fell upon them as they were crossing the river, and threw them into confusion by this unexpected attack. Agathocles, seizing this as a favourable moment, led his army towards the enemy, but was repulsed by Hamilcar, who slew great numbers of the Syracusans, and many were drowned in their flight across the river. After this loss Agathocles withdrew to Syracuse, whither he was followed by the Carthaginians; nor had he any prospect of saving the city.

In this dilemma he formed the resolution of sailing for the coast of Africa with a great part of his force; where, effecting a landing, he destroyed his fleet, that no other alternative but that of victory or death might be left to his followers. This desperate resolution so animated his soldiers, that the Carthaginians were unable to withstand them, and suffered a total defeat in the engagement which took place after his landing. Hamilcar in the mean time had made his approaches towards Syracuse, which he prepared to besiege. Relying upon the prediction of his augurs, who had promised him that he should sup the following night in Syracuse, he gave orders for a general assault, in which he was taken by the citizens, who put him to death, and sent his head to Agathocles in Africa.

In the second expedition of Agathocles to Africa, he obtained considerable advantages, which, however, he was prevented from pursuing, in consequence of dissensions in the Sicilian camp, which obliged him to escape privately, and return to Syracuse, where he

¹ Diod. Sic. lib. xix. c. 108.

² Ibid. lib. xx. c. 30.

"Apud Agathoclem scriptum in historia est, Hamilcarem Carthaginiensem, cum oppugnaret Syracusas, visum esse audire vocem, se postmodum cenaturum Syracusis." —Cic. de Div. lib. i.

afterwards perished. At his death the Syracusans, unable to decide upon any particular form of government, found themselves under the necessity of asking the interference of Pyrrhus king of Epirus³. Pyrrhus, unmindful of the purpose for which he was invited into Sicily, took advantage of his situation, and assumed the chief power; but his excesses induced the Syracusans to take up arms and expel him, after a short possession of the kingdom.

The first Punic war began soon afterwards, at the time when Hiero the Second was reigning at Syracuse. Hiero had entered into an alliance with the Carthaginians, and engaged them by treaty to act in conjunction with him in opposing the progress of the Romans in Sicily, where they had already landed for the express purpose of giving succour to the Mamertines, who, by a base but successful union of treachery and violence, had established themselves in Messina.

The Romans, having espoused the cause of the usurpers at Messina, defeated the Carthaginians, and obliged the Syracusans to ratify an alliance with them. Hiero faithfully performed all the engagements into which he had entered with the Romans, and succeeded so well in obtaining their confidence, that at the conclusion of the Gallie war it was determined to send a portion of the spoils to him at Syracuse⁴.

Hannibal, son of Hamilcar, seizing a favourable opportunity, began a second Punic war. Proving successful in the early part of the contest, he was induced to lay claim to the whole island of Sicily; the capital being at that time divided by the factions which had followed the death of Hieronymus, the successor of Hiero. Upon this Marcellus was sent to lay siege to Syracuse, which he took, notwithstanding the brave resistance of the citizens, and in spite of the example and the inventions of Archimedes, whose death took place in the confusion which ensued upon the capture of the city⁵.

Marcellus returned to Rome, carrying with him the rich spoils of Syracuse. To the success of this expedition some later writers have attributed the subsequent degeneracy of the Romans; the statues and pictures with which Rome was now adorned, gradually introduced a taste for the fine arts, and led to that effeminacy of manners which terminated in the subversion of their empire.

³ Diod. Sic. Ecl. xi. lib. xxii.

⁴ Ibid.

⁵ Diod. Sic. Frag. lib. xxvi.

important reflections in the minds of those who are accustomed to trace the history of nations. The person with whom he is said to have made this memorable exchange was Archias, a Corinthian of the family of the Heraclidae, and leader of a colony. By him was Ortygia* founded, upon the island of the same name; and for some time the residence of the colony was confined to that spot.

Syracuse in after-times consisted of five distinct parts. The first was Ortygia upon the island, the original city of the emigrants, separated from the main land by a narrow channel†: this, upon the subsequent enlargement of the city, became the citadel‡. Acradina and Tyche were next added, and afterwards Neapolis and Epipolae; hence the whole city was called PENTAPOLIS§, although Epipolae was not inclosed within the city walls until the time of Dionysius. Cicero, in his enumeration of the cities which formed Syracuse, omits Epipolae¶; and other authors have passed over Nassos, or Ortygia§.

Acradina was contiguous to the island, bounded on the east by the sea, and separated from Tyche by a wall which extended from the Portus Maximus to the Portus Trogiliorum. Tyche, Neapolis, and Epipolae were situated on the heights to the north of Ortygia. The two former were divided by a wall, which extended in the direction of east and west from Acradina. Epipolae, at the extremity, was bounded on three sides by the declivities, and on the fourth by the walls of Tyche and Neapolis. The marsh Syraco extended from the foot of the declivity to the Portus Maximus: through this the river Anopus winded, and discharged itself into the Portus Maximus. The city of Olympia|| was situated on its southern bank, not far from its mouth.

Ortygia, which is now the only inhabited part of ancient Syracuse, has but few remains of its former splendor. The most considerable monument of ancient magnificence is the Temple of Minerva, to which, as well as to that of Diana, frequent allusion is made by Cicero, in his orations against the praetor Verres. Speaking of the temples in Ortygia, he says, "In eâ sunt aedes complures; sed duae quae longè caeteris antecellunt, Dianae una, et altera, quae fuit ante istius adventum ornatissima, Minervae."

* Nicander, an old author quoted by Fazzellus, Decad. I. lib. iv. says, that the name Ortygia was first given to this island by a colony of Aetolians, who settled here long before the expedition of the Argonauts; that being the name of the capital of Aetolia.

† Strabo, lib. vi. p. 270. Cic. in Verr. iv.

‡ Plutarch, in the Life of Dion, calls Ortygia 'Ακρόπολις; *Acropolis*, i. e. The Citadel.

§ Strabo, in loco cit.

¶ Cic. in Verr. iv.

|| Μεγαλόπολις ἔπε τὰς Συρακούσας, ἐπειδὴ Ἀρχίας τίσσεως πόλις καταστρέψαμενος εἰς μίαν συνέγαγεν. εἰς δὲ αὐτὰν Ἀχραδίνην, Νεάπολιν, Ἐπιπόλαι, καὶ Τύχην. Schol. in Pind. Pyth. ii. 1.

¶ This city is mentioned by Diodorus, lib. xiii. c. 6. During the siege of Syracuse, the Greeks entered the harbour and obtained possession of Olympia, but afterwards abandoned it, on account of its unhealthy situation.

The Temple of Minerva is undoubtedly one of the most ancient in Sicily; and although the period of its construction cannot be precisely ascertained, we may venture to affirm that it is co-eval with the first appearance of the Greeks in Sicily. The columns, and the contour of their capitals, resemble those of the most ancient temples of Greece; and they have a marked affinity with those of a temple at Corinth¹, whose claims to the most remote antiquity are indisputable. From the great similarity of character which prevails in the parts of these two temples which are yet existing, we may conjecture that the dedication of the temple of Minerva followed almost immediately upon the foundation of the city, before any other proportions, than such as are observed in the Corinthian edifice, were adopted in the Grecian temples of Sicily.

We are indebted to Cicero for a very minute description of this building. He informs us that the doors were of gold and ivory, and of most exquisite workmanship, adorned with a piece of inimitable sculpture representing the head of Medusa. The doors and sculpture existed prior to the praetorship of Verres, who converted both into gold for his own private emolument; as appears in the sequel of Cicero's invective. The orator further mentions, that the temple contained twenty-seven pictures of the tyrants of Syracuse, and a representation of the equestrian fight of Agathocles, executed on so large a scale as to cover one wall of the temple².

Upon the fastigium of the temple was placed the shield of the Goddess. It was the custom of mariners, on leaving the port, and losing sight of this shield, to offer sacrifices, and perform other sacred rites, in order to ensure a prosperous voyage³.

This temple is now converted into a church, and dedicated to Saint Mary of the Columns. The portico has given way to a façade in the taste of the present day. In this, however, simplicity, the great characteristic of the Grecian style, does not appear to have been much consulted. Agio, the tenth bishop of Syracuse, was the first who applied the venerable structure to the purposes of a Christian church. The spaces between the columns have been filled up with a modern wall, which only leaves a portion of each column exposed both within and without the church. In the same manner the columns of the Pronaos and their Antae appear beyond the face of the modern intervallation. The old walls of the Cella have been perforated by several openings, to connect the nave with the ambulatories.

¹ Descriptions and admeasurements of this temple are given by Stuart, in the third volume of the Antiquities of Athens. It is very much dilapidated since he saw it. This is the only piece of antiquity existing in Corinth which is noticed in that Work. There are, besides this temple, considerable remains of an amphitheatre, and some fragments of the Temple of the Isthmian Neptune, not far from the famed walls of the Isthmus.

² Cic. in Verr. iv.

³ Καὶ Πολύμνυς δὲ, ἐν τῇ περὶ τοῦ Μορίχου, ἐν Συρακούσαις φησὶν ἐπ' ἀκρᾶ τῇ νήσῳ πρὸς τὸ τῆς Ὀλυμπίας ἑκτὸς τοῦ τείχους, ἐσχάτως τινὰ εἶναι, ἀπ' ἧς φησὶ τὸν κύλινκον ναυτολοῦσιν ἀναπλέοντες, μέχρι τοῦ γινώσκειν τὴν ἐπὶ τοῦ νεὸς τῆς Ἀθηναίας αἵματον ἀσπίδα· καὶ οὕτως ἀφίσταντο εἰς τὴν θάλασσαν, κεραιμάσαν κύλινκον, καὶ οὕτως εἰς αὐτὴν ἀνδρα καὶ κρηία καὶ λιθναυτῶν ἀτμήντο, καὶ ἄλλα ἅπαντα μετὰ τούτων ἀνέμαται. ATHEN. DEIPNOS. lib. xi. c. 2.

The order of architecture is the Doric. The columns, originally forty in number, are fluted. Some vestiges of the architrave and frize are still to be seen on the north side of the temple, but there are no remains whatever of the cornice. The columns of the Pronaos, contrary to what is observable in the generality of Grecian temples, are of greater diameter and height than those of the peristyles⁴; their capitals differ considerably from the Grecian form, and they are placed upon bases. From these circumstances it would appear that these columns must have been introduced subsequent to the building of the temple; although the antae are of a corresponding height, and do not differ from those of the earliest Grecian temples.

The posticum has been removed in order to give extent to the nave of the modern church, so that the length of the Cella cannot be precisely ascertained: its width is rather more than 32 feet.

The diameter of the columns of the peristyles is $\delta : \delta : 04$; their height, including the capital, $28 : 8 : 0$. The height of the columns of the Pronaos, including the base and capital, is $31 : 0 : 75$, and the diameter $\delta : 9 : 3$.

Few traces of the temple of Diana are to be discovered: sufficient, however, still remain to enable us to judge of its former importance. Two columns with their capitals, very much defaced, appear inserted in the wall of an obscure house in the city: these nearly resemble those of the temple of Minerva, but their proportions are considerably greater.

The whole island of Ortygia was considered as under the immediate protection of Diana⁵, who was worshipped under the title of PHOSPHORUS, The BEARER OR GIVER OF LIGHT⁶.

⁴ " Dans le rang intérieur de ces colonnes on peut distinguer une singularité assez rare parmi les temples antiques, c'est qu'il s'y trouve deux colonnes qui ont deux pieds de hauteur de plus que les autres." Voyage Pittoresque en Sicile.

⁵ Diod. Sic. lib. V. c. 3. Pausan. lib. V. c. 7. Pindar. Pyth. ii. 12.

Ἀμυννυμὰ στυμὸν Ἀλφεῶν,
Κλειτὸν Συρακοσῶν θάλας, Ὀρτυγίαν,
Δίμινον Ἀρτέμιδος. PIND. Nem. I. 1.

⁶ The chief Divinities of the Pagan, as well as of the Christian world, seem to have been distinguished by the title of "LIGHT."

"Ερρεῖ δὲ, ὅτι ΦΩΣ, ἤρξατο τὸν Αἰθέρα, ἐφύλαττε τὴν Γῆν, καὶ πᾶσαν Κτίσιν. Ἐκείνο εἶπεν "ΤΟ ΦΩΣ," τὸ ᾿ΤΙΕΡΠΑΤΟΝ πάντων, τὸ "ΑΠΟΡΙΣΤΟΝ," τὸ πάντα ΠΕΡΙΕΧΟΝ. Ὅπερ ὠνόμασε ΒΟΤΑΗΝ, ΦΩΣ, ΖΩΗΝ. SUID. de Orph.

" Mirus sane et fere incredibilis consensus hic observandus cum libris evangelicis. Nam 'DEUS est LUX,' 1 John i. 5. 'Lucem habitans inaccessibilem,' 1 Tim. vi. 16. Et JESUS CHRISTUS est 'LUX MUNDI,' John viii. 12."

And Milton, Par. Lost III.

Hail, HOLY LIGHT! Offspring of Heaven first-born,
Or of th' eternal coeternal Beam
May I express thee unblam'd? Since GOD is LIGHT.

D'Orville, in his *Sicula*, quotes the following passage from an unedited epigram of Diotimus:

Φωσφόρος, ὦ Σώτηρ, ἐπὶ Παλλάδος ἵσταθι κλέων
Ἄρτεμι, καὶ χάριεν φῶς ἐν ἀντρί διδου,
Αὐτῇ, καὶ γυνῇ τε ποτ' εὐμαρίε, —

Goltzius, describing the island Ortygia, says, "Hâc in regione duae aedes sacrae erant, quarum una Dianae dicata, quam praecipue celebrant ab initio huc translati Corinthii; atque adeo totam Syracusanam urbem Dianae sacram ejusque aedem fuisse, quidam monumentis testatum reliquerunt."

In honour of this Goddess the Syracusans instituted annual feasts, which they called Canephoria¹, and which they observed with every species of banqueting and riot. It was in the interval of intoxication which followed this act of religious festivity, that Marcellus surprized and took the city.

The once-celebrated fountain of Arethusa, the constant theme of ancient poets, and consequently an object of reverence to their admirers, exhibits no other signs of that estimation in which it was originally held than in being resorted to as formerly, although by votaries of a far different description.

Diodorus² informs us that this fountain formerly abounded with fish which were held sacred. Cicero³ also observes that it was full of fish, and adds, that it was of incredible magnitude, and very near the sea, from which it was defended by a wall. The fable relates, that the nymph Arethusa was beloved by Alpheus, but flying from him, was changed into a river to elude his pursuit, and disappeared below the earth. Alpheus, persisting in seeking her, was also metamorphosed into a stream, which continuing to pursue her under the Adriatic, rises again in Syracuse, near the spot where the fountain Arethusa emerges⁴.

Strabo asserts that the Syracusan fountain was connected with the river which disappears in Elis; and says that a cup, used in the celebration of sacred rites upon the banks of the river Alpheus, fell into the stream, and sometime afterwards appeared in the fountain Arethusa. Seneca⁵ informs us that this was the general belief in his time: "Quidam fontes certo tempore purgamenta ejectant: ut Arethusa in Siciliâ, quintâ quâque aestate per Olympia. Inde opinio est, Alphaeon ex Achaiâ eò usque penetrare, et agere sub mare cursum, nec antequam in Syracusano littore emergere. Ideoque iis diebus quibus Olympia sunt, victimarum stercus secundo traditum flumini illic redundare."

¹ Εὐχόσαι γὰρ τῇ Ἀρτέμιδι κανηφορεῖν αἱ μέλλουσαι γαμίσθαι, ἐπὶ ἀφροσύνῃ τῆς παρθένιας, ἵνα μὴ νυκτεπρόσθιν ὕπνῳ αὐτῆς.
Schol. in Theocr. Idyl. B. 66.

² Diod. Sic. lib. V. c. 3.

³ "In hâc insulâ extremâ est fons aquae dulcis, cui nomen Arethusa, incredibili magnitudine, plenissimus piscium qui fluctu totus operiretur, nisi munitione ac mole lapidum a mari disjunctus esset." Ctc. in Verr. iv.

⁴ Pausan. lib. vii. c. 2. Ibid. lib. viii. c. 54.

Πηγή ἐν Συρακούσαις τῆς Σικελίας, εἰς ἣν εἰσρεῖ ὁ ἐξ Ἀρκαδίας Ἀλφειὸς ποταμός. ἡ Ἀρέθουσα κρήνη ἐν Συρακούσαις, ἣ ἐν Σικελίᾳ, ἣ φασὶ διὰ πελάγους Ἀλφειὸν ἔχειν. Schol. in Theocr. Idyl. A. 117.

Lucian, in the dialogue between Neptune and Alpheus, makes the former say, Χάρει παρὰ τὴν ἀγαπομένην καὶ ἀναδὸς ἀπὸ τῆς θαλάττης, ξυναιλία μίγνυσι τῇ πηγῇ, καὶ ἐν ὕδατι γίνεσθαι.

⁵ Senec. in Natural. Quæst. lib. iii. c. 26.

Marifiotti*, an old Italian author, relates that the Syracusans of his time, in an age far less credulous, gave credit to a popular tradition concerning this fountain, bordering much more upon fiction. It was believed that there existed a connection between it and the river Jordan in Palestine; since, in the time of Autumn, the fountain was said to throw up leaves of such trees as were known only to flourish on the banks of that river.

The fountain now springs from the earth under a natural arch in the rock, within a few paces of the sea; and is only separated from it by the city wall, through an aperture in which it is discharged into the harbour. It is a considerable spring of brackish water, although of little depth, and resorted to by the poor female inhabitants of Syracuse, who, after the Sicilian manner of washing, perform their operations standing up to their knees in the stream. Over the arch is a rude image of the Madonna, which the Syracusans pretend to be a statue of the nymph Arethusa.

A few yards from that part of the beach where the fountain flows into the harbour may be distinguished, in calm weather, an ebullition in the sea which proceeds from a spring rising from the rock below. This has by some been supposed to be the Alpheus, which, in its pursuit of Arethusa, emerges near the fountain; but it may with greater probability be imagined to be part of the stream which formed the Arethusa of the ancients, and which, meeting with some obstruction in its course, has here found a new passage. It is called *L'Occhio della Zilica*.

ACRADINA', the greatest and most magnificent of the cities which formed Ancient Syracuse, is very deficient in monuments of antiquity. The catacombs alone remain of the numerous and considerable works of the Greeks. These are of great extent, and not inferior to those of Rome and Naples. The plan of these excavations is similar in all respects to what has been adopted in most of the subterraneous vaults with which we are

* "----- Che anche da Siracusani quasi per miracolo di natura si racconta, ch'il fonte Aretusa nella città Siracusa di Sicilia, porta le sue acque da lontanissimi paesi, e vogliono, che le istesse acque fossero quelle del fiume Giordano del paese di Palestina, nel quale da Gio. Battista, fu battezzato Cristo nostro Signore. E tutto ciò congetturano per molti evidenti segni, uno dei quali è, che, nel tempo degl' Autunno il fonte manda fuori alcune frondi d'alberi mai vedute in questi nostri paesi, ma solo conosciuti negli alberi delle ripe del fiume Giordano. Anzi per miracolo si dice che la natura fa trapassare le istesse acque del fonte Aretusa per sotto l'onde del mare, e quelle dopo si manifestano per dentro la città senza menar seco punto di salitudine mescolatogli dal mare; e questo è scritto da Moscho nella sua buccolica dove queste sono le sue parole.

Ἀλφειὸς μετὰ Πῶαν ἐπὶν κατὰ πόντον ὀρέει,
Ἐρχεται εἰς Ἀρήθουσαν ἄγαν κοτυφύρον ὕδαρ,
Ἐδὲ φέρων, καλὰ φύλλα καὶ αἶθρα, καὶ κύνιν ἱάαν·
Καὶ βαθεὺς ἐμβαίνει τοῖς κύμασι, τὰν δὲ βάλασσαν
Νέεθιν ὑποτροχάει, καὶ μέγυνται ὕδασι ὕδαρ.

"Queste parole istesse sono riferite da Stobeo, nel sermo 62 intitolato Ψῆγος Ἀφροδίτης." Cron. Antiche di Calabria.

* Altera autem est urbs Syracusis cui nomen Acradina est: in qua forum maximum, pulcherrimae porticus, ornatisimum prytaneum, amplissima est curia, templumque egregium Jovis Olympii." Cic. in Verr. iv.

acquainted. One wide street or passage extends along the whole ; and from which many branch out of smaller dimensions, whose sides are hollowed into cavities for the reception of bodies. Some of these are terminated by a kind of circular room, whose roof is formed into a dome, with an aperture at the top, which was intended either for the descent of the bodies, or, more probably, for the admission of air. These were generally closed by stones. The extent of the catacombs has never been ascertained ; but reports are circulated about the fate of many, who have been induced by curiosity to explore the mazes of the labyrinth, and in consequence have been bewildered. Some of the passages have certainly been closed, but whether by accident, or with the design of precluding further search, is not known.

The Latomiae¹ or quarries, whence the stone used in the construction of the cities was hewn, are in the quarter of Acradina. The Capuchins, whose convent stands upon the very brink of the precipice, have converted them into a garden by transporting vegetable earth into the bottom, and by planting a great profusion of orange, lemon, and citron trees.

In these quarries are some vestiges of sepulchres, and in many of the projecting angles of the rock channels have been cut for the reception of rings ; to which it is conjectured prisoners were bound, when the quarries were used as a place of confinement. The Syracusans, according to Thucydides², threw the captive Athenians into the Latomiae ; but whether these or the quarries of Epipolae are meant, is not stated.

The gate Περσπύλα, of which mention is made by Plutarch³, was situated in that part of Acradina which was nearest to the island. Massive as this edifice must have been, no traces of its foundations are now to be discovered.

The great temple of Jupiter Olympius, Cicero informs us, was erected in Acradina ; but not a vestige of it remains. A demolition so entire may perhaps be attributed in some measure to the efforts of the Syracusans of modern times, who, with little reverence for the remains of ancient art, and the memorials of ancient days, employ the precious fragments of former taste and genius for the uncouth and fantastic specimens of modern ornament or convenience.

In NEAPOLIS⁴ are very considerable remains of a Grecian theatre, which was hewn in the rock. This mode of adapting the natural and firm material of the spot to the

¹ "Latumnas ex Graeco, et maximè à Syracusanis, qui latomias et appellant et habent ad instar carceris ; ex quibus locis excisi sunt lapides ad exstruendam urbem." SEX. POMP.

² Lib. vii.

³ In Vit. Timol.

⁴ Diodorus mentions this theatre, and an altar near it. Παρτίον τῶν θεάτρων βωμὸς, τὸ μὲν μῦθος ἐν σταδίῳ. DIOD. Sic. lib. xvi. c. 83.

purposes of building, has given to this edifice all the advantages to be expected over those, the basis of whose construction has not been equally solid. If Time shall be the only enemy to its duration, it may continue to attract the admiration of mankind for a series of ages.

It is constructed after the general form of Grecian theatres, with three ranges of seats, separated by platforms, or galleries, which continue without interruption all around. These galleries are connected by staircases, constructed at given intervals, which afford access to the seats of the different ranges. The situation of the theatre, with regard to the five cities, was nearly central, being placed at the junction of the boundaries of Neapolis, Tyche, and Acradina; overlooking the former city, and commanding a view of the great harbour and the Plemmyrian promontory.

The Proscenium is entirely destroyed; the earth has accumulated over the whole of the area and the lower tier of seats, and they are now overrun by shrubs and trees. All minute investigation of its plan and dimensions is thus rendered impracticable. An aged olive, of considerable bulk, has planted itself in a chasm in the upper range, and flourishes without any apparent means of obtaining nourishment.

Upon that side of the gallery which divided the second and third ranges, part of a Greek inscription may be traced with the words ΒΑΣΙΛΙΣΣΑΣ ΦΙΛΙΣΤΙΔΟΣ, which also frequently occur upon the reverse of the Syracusan coins. Ancient authors are silent on the history of this Queen, who is supposed by some later writers to have been the daughter of Theron tyrant of Agrigentum; and by others, to have been the daughter of Philistus, and wife of Dionysius the Younger.

The back part of the theatre overlooks the quarries of Neapolis, which have many very singular excavations in the rock. Among these is one which, from its outward resemblance to the form of an human ear, has obtained the appellation of *The Ear of Dionysius*¹. In this it is commonly believed that the tyrant confined his prisoners, whose whispers, by its peculiar construction, were conveyed along the roof to the apartment of the prince, and thus led to the detection of conspiracies which several times threatened his life.

A whisper at the mouth of this grotto is audibly repeated, and the reverberations from the explosion of a musquet convey the idea of a loud peal of thunder. The echo would be considerably augmented by the removal of the rock plants which cover its sides, and the stalactites which encrust the roof and interrupt the vibrations. That it has served as

¹ Mirabella says that this name was given it by Michael Angelo.

a place of confinement may be inferred from the remains of channels cut to receive rings of metal, whose rust is still perceptible.

D'Orville¹ observes that there is nothing remarkable in the form of this excavation, or to distinguish it from the others in its neighbourhood. The Abbé Chopi, in his *Travels through Sicily*, imagines that it was intended as a *Rumatorio* to the theatre above it.

There are other considerable excavations in these Latomiae, one of which is supposed to have been anciently the Bath of Dionysius. It probably owes the origin of its name to the water which exudes from the fissures of the rock, after escaping from the neglected aqueducts which once supplied the city.

The vestiges of a street in the quarter of TYCHE exhibit the tracks of chariot wheels: besides these, little more is to be found in this division of the ancient city. Here stood the gate Hexapyla, by which Marcellus with his forces entered the city². This quarter was named from the temple of Fortune, which was erected within its boundaries³.

In EPIPOLAE may be traced the foundations of the famous wall with which Dionysius the Elder inclosed the city and annexed it to Tyche. This wall, according to Diodorus, was thirty stadia in length, and was completed within the space of twenty days. The citadel of Euryalus, the acropolis of this city, was deemed impregnable in those days. There are some remains of foundations near the Latomiae of this quarter which are conjectured to have belonged to the castle of Labdalum, mentioned by Thucydides and Diodorus.

The river Anapus flows into the harbour at the distance of ten stadia from the city: it is now called *Il Fiume Alpheo*. On the southern bank of this river was situated the city of Olympia, in which was the temple of Jupiter Olympius⁴, on whose magnificence and splendor Cicero and Plutarch⁵ have largely expatiated. We have no other evidence of its importance; for, with the exception of the broken shafts of two columns, no vestige whatsoever remains.

It is difficult to ascertain to what part of the temple these columns belonged; although the number of their flutings, being limited to sixteen, affords ground for the supposition that they were originally within the walls of the Cella. The dimensions of the columns,

¹ Sicula, cap. xi.

² Liv. lib. xxv.

³ Cicero ad Atticum, lib. iv.

⁴ When the Athenians possessed themselves of the city, they suffered the consecrated offerings of the temple to remain untouched, and permitted the priest to continue in his holy office. PAUS. lib. x. c. 28.

⁵ In Vit. Nic.

upon the supposition that they formed part of the peristyle, are not calculated to impress the beholder with an idea of the importance which ancient writers have assigned to this temple. Only one instance⁶ occurs of exterior columns having sixteen flutings; but it happens that in the hypaethral temples known to us, the columns of the interior ranges have a less number of flutings than those of the peristyles.

Above the temple of Jupiter, the fountain Cyane joins the Anapus. The building which anciently stood on the banks of the fountain was dedicated to the nymph Cyane, who, according to the Pagan mythology, opposing the rape of Proserpine, was metamorphosed into a fountain'. Here, as the Poets feign, Pluto descended with his prize to the infernal regions⁸.

The waters of this fountain rise from the earth, and immediately form a bason of considerable diameter and depth: they abound, as formerly, with fish, which, if we may credit the assertions of the Syracusans, never suffer themselves to be taken. The fountain is rendered remarkable by the quantity of papyrus which its banks produce: the growth of this plant is indeed confined to the immediate neighbourhood of its source.

The papyrus is known to vegetate only on the margins of the pools which are left by the inundations of the Nile⁹, where the water is of considerable depth, with scarcely any current; and on the borders of this fountain, whose course to join the Anapus is scarcely perceptible. The fact that its propagation in Sicily is confined to this spot, induces us to concur with Denon¹⁰ in the popular opinion, that it was sent by Ptolemy from Egypt to Hiero king of Syracuse, who so far succeeded in its cultivation as to cause it to thrive on the banks of the fountain Cyane.

The Marsh SYRACO continues in Summer to emit an unwholesome exhalation, and its effects upon the constitution and physiognomy of those who live in its immediate vicinity are very observable¹¹.

⁶ The temple near Argos.

⁷ Diod. Sic. lib. V. c. 4.

⁸ Καρύστιος ὁ Περγαμενὸς φησι, Κυανίας μὲν ὑπὸ ἀνδράπων, ὑπὸ δὲ θείων, Ὅρκου πύλας κατέλθαι. Schol. in Theocr. Idyl. II. 22.

⁹ "Abreptamque ex eo loco virginem secum asportasse, et subito non longe a Syracusis penetrasse sub terras, lacumque in eo loco repente extitisse." Cic. in Verr. iv.

¹⁰ Plin. lib. xiii. c. 2.

¹¹ Voyage de la Sicile, par Denon.

¹² Archias and Misellus, on consulting the Oracle, were asked which they would prefer, An healthy situation, or one which would prove a source of riches. Archias chose the latter, and founded Syracuse: Misellus the former, and built Crotone. STRABO, lib. vi. p. 269.

PLATE I.

VIEW OF THE REMAINS OF THE TEMPLE OF MINERVA.

THE most prominent feature in this view, is the modern façade which has superseded the ancient portico. Nothing can be better calculated to shew how much the taste for architecture, once so prevalent in Sicily, has degenerated from its primitive simplicity, than the view before us. The uninterrupted horizontal line was one of the chief characteristics of the Grecian style. To destroy the original character of the building seems to have been a peculiar object of care with the projectors of this façade.

In the lateral wall of the church the ancient Doric columns appear supporting the epistylum and zophorus of the original entablature. It seems that the whole of this part has suffered from the effects of the earthquake, which threw down a third story of the modern front.

PLATE II.

PLAN OF THE TEMPLE.

THE plan of the temple was a parallelogram of six columns in front by fourteen in the flanks. The columns now remaining are distinguished by a dark tint. The transverse walls of the Cella are added from conjecture.

The faint shade over the Portico and Pronaos shows the space occupied by the modern additions.

PLATE III.

ELEVATION OF THE FRONT OF THE TEMPLE.

THIS elevation is in great measure restored from conjecture; the ancient portico having been destroyed, either through the mistaken zeal of modern improvers, or by those concussions of nature to which the whole island of Sicily has been at different periods of time exposed.

The columns are restored from those of the north peristyle, and the entablature supplied from what remains on that side.

PLATE IV.

SECTION THROUGH THE PRONAOS AND OUTER PORTICO
OF THE TEMPLE.

THIS section exhibits the columns of the Pronaos, which are conjectured to have been erected after the rest of the temple. The Pronaos is raised a little above the level of the ambulatories, after the custom of the Greeks. In the alterations which took place, when the temple was converted into a church, the floors of the Cella and Pronaos were lowered to the level of the ambulatories.

PLATE V.

THE ORDER AT LARGE OF THE COLUMNS OF THE PERISTYLE.

THE columns are raised upon a square plinth, which has by some been mistaken for the upper step of the stylobate. The rise is however much less than that of the other steps, which, on the north side, may be traced to some extent. An inequality in the height of the steps is not only contrary to the general practice, but would have rendered the ascent awkward and unpleasant.

PLATE VI.

Fig. 1. Capital and base of the columns of the Pronaos.

Fig. 2. Section of the interior mouldings of the entablature.

PLATE VII.

VIEW OF THE THEATRE.

PLATE VIII.

REMAINS OF THE TEMPLE OF JUPITER OLYMPIUS.

Two mutilated shafts are all which now remain of this magnificent structure. The shafts at the bottom were plain; above, they were hollowed into sixteen flutings.

The city, on the island Ortygia, is seen in the distance. Between the city and the fore-ground is the Portus Maximus.

PLATE IX.

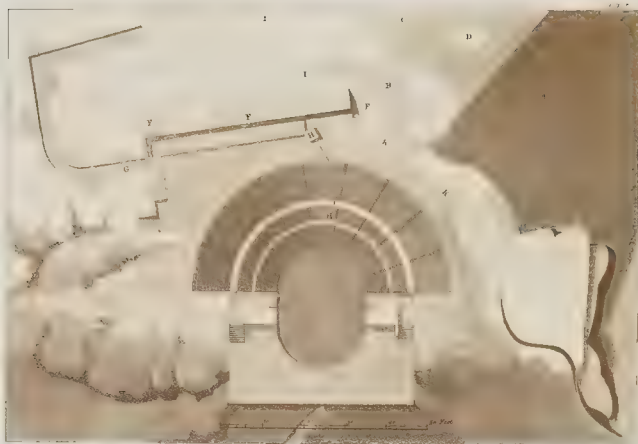
VIEW OF THE FOUNTAIN CYANE.

PLATE X.

VIEW OF THE LATOMIAE OF ACRADINA.

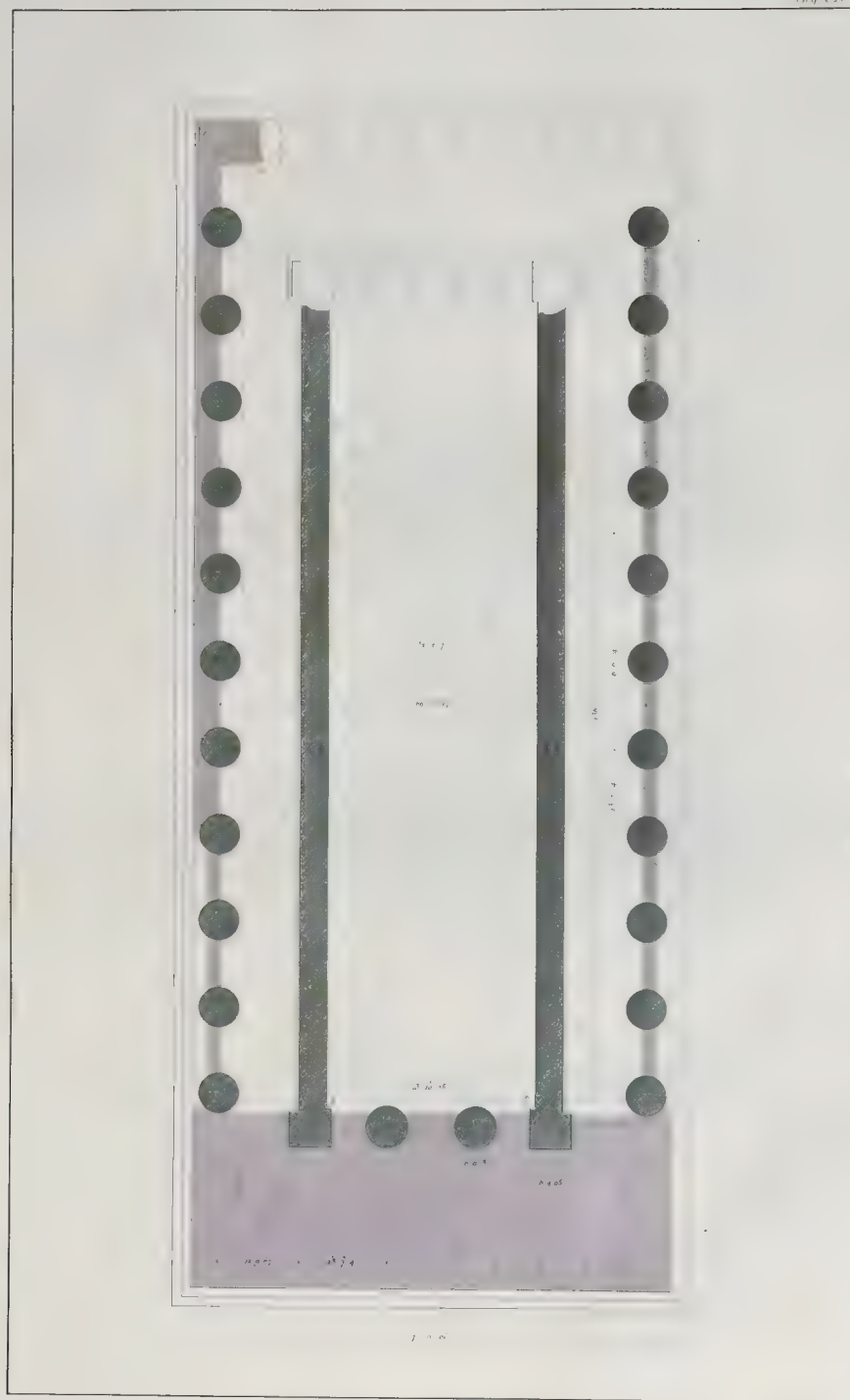
PLATE XI.

VIEW OF THE FOUNTAIN OF ARETHUSA.





VIEW OF THE REMAINS OF THE TEMPLE OF MINERVA AT SYRACUSE.



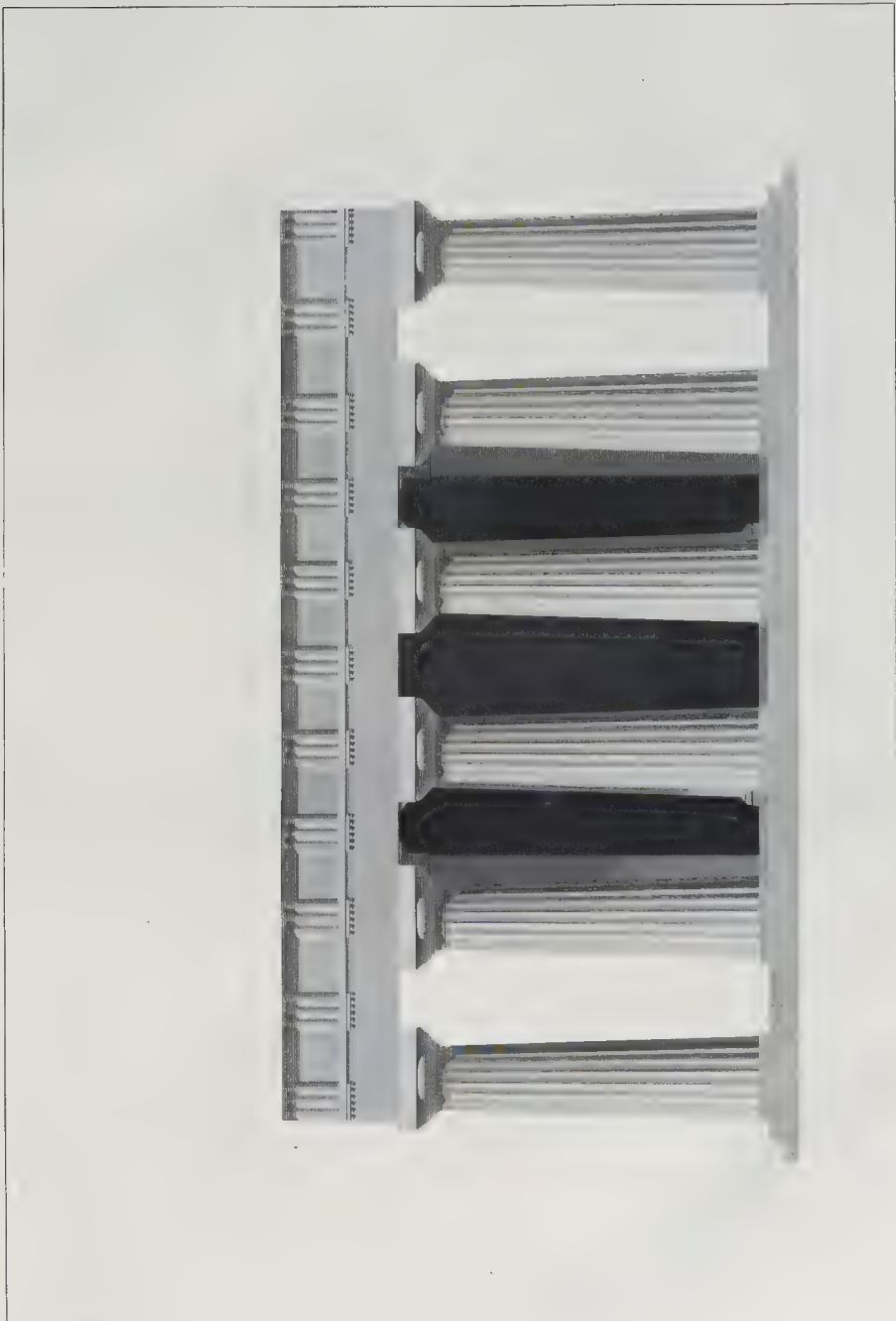
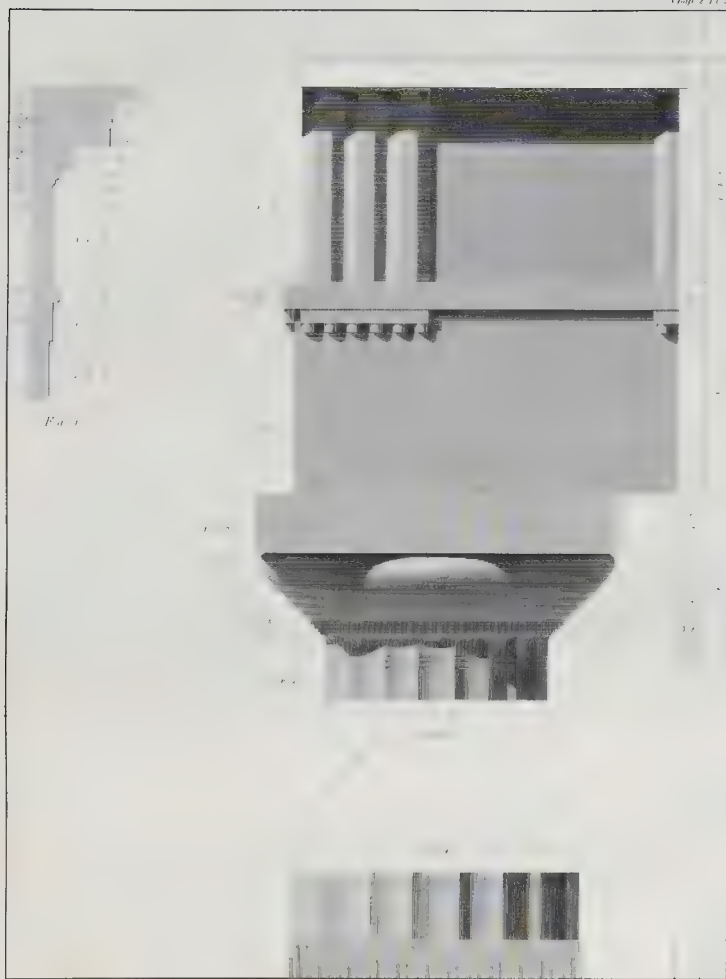
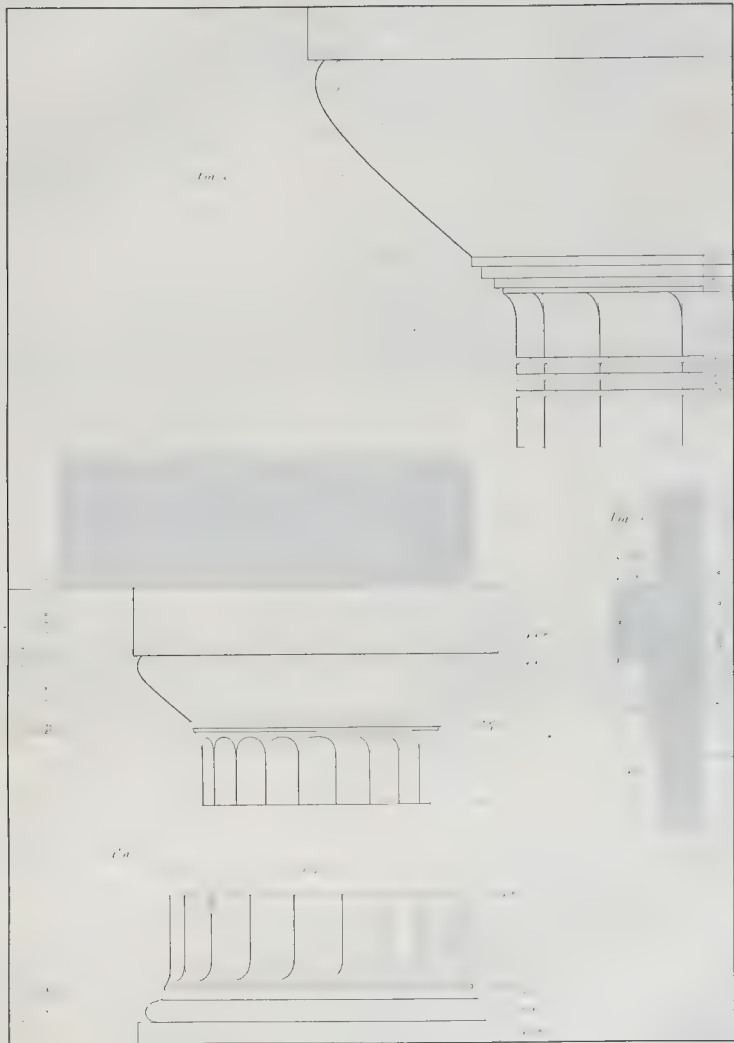




Figure 1. The site plan of the archaeological site of the Temple of the Sun, Lima, Peru.

Figure 2. The site plan.







THE RUINS OF THE THEATRE, AT SYRACUSE.



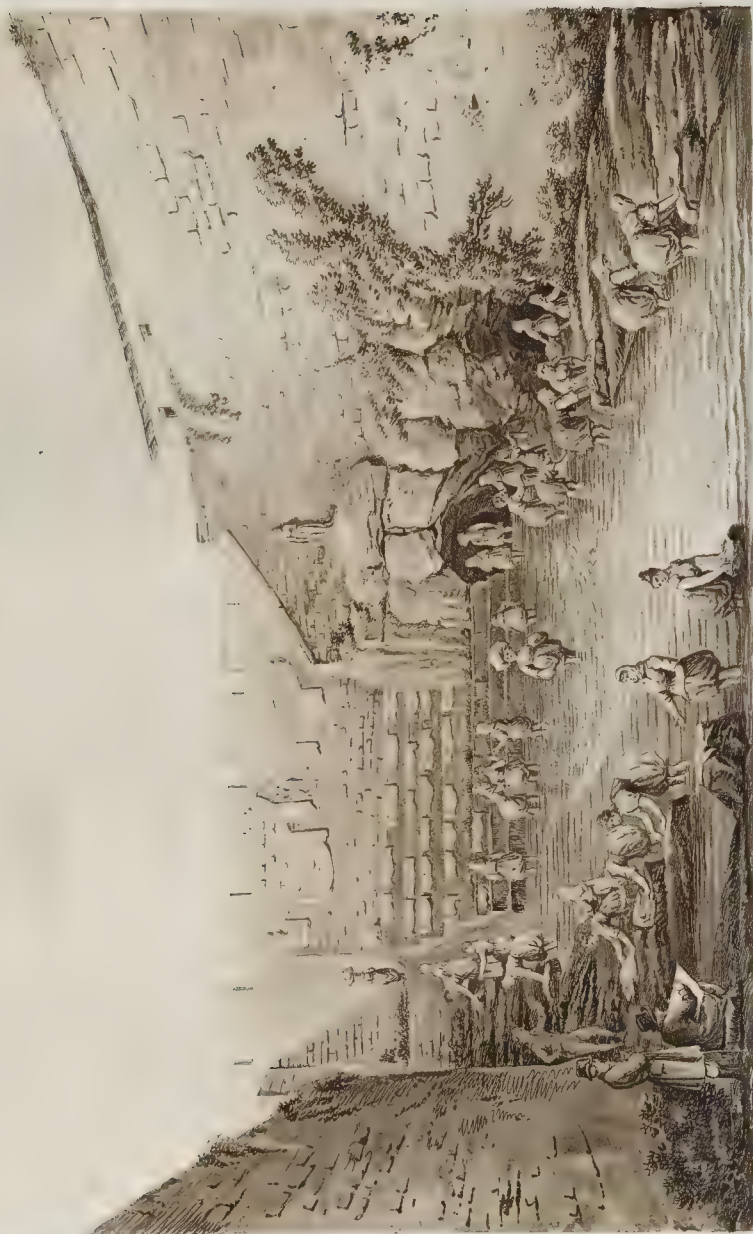
THE TEMPLE OF JUPITER OLYMPIUS AT SYRACUSE.

THE FOUNTAIN CYPRESS.





VIEW OF THE QUARRIES OF ACADIANA.



THE FOUNTAIN OF ARETHUSA, AT SYRACUSE.



CHAP. III.

AGRIGENTUM.

AGRIGENTUM appears to have been founded one hundred and eight years after the building of Gela, by a colony from that city, conducted by Ariston and Pistillus. It derived its name, as did most of the Grecian cities of Sicily, from a river¹, which had its source among the mountains in the neighbourhood, and which, from the fertility of its banks, had been denominated *Acragas*². This river held its course on the southern side of the acclivity, on which the city was built. The *Hypsa*, which had likewise its source in the heights on the north of the city, watered it on the north and west³. On the east the

¹ Ἀκρωγας πύλις Σικελίας ἀπὸ ποταμοῦ παραρρέοντος. Φησὶ γὰρ Δοῦρις, ὅτι αἱ πλείσται τῶν Σικελῶν πόλεις ἐκ τῶν ποταμῶν ἐνομαζέσονται. STEPH. de Urb.

² Urbes Siciliæ a præterlabente flumine appellatæ. De qua vide Pomp. Mel. lib. i. c. 2—9. Volatter. Strabo, lib. vi. "Dici placet ab ἄκρον et γῆς, quasi dicas *primarium et fertilem*; vel ab ἄκρος et γῆ, *ager et terra*, quasi præstantissimum solum."

Schol. in Pind. Olymp. B.

³ Polyb. lib. ix.

city was sheltered by lofty and almost inaccessible mountains, on one of which was the citadel of the Sicani¹, whom the Greeks expelled when they seized upon their possessions.

Cocalus, king of the Sicani, was, according to Diodorus, the first who inhabited ancient Agrigentum, at that time called Camicus². Daedalus, after flying from Crete, was protected by Cocalus, whose city he fortified and rendered impregnable. The city of Cocalus was afterwards the Acropolis of the Greeks, and called 'Αθναίων, from the temple of Minerva which they erected.

Prior to the establishment of a Grecian colony at Agrigentum, Phalaris is mentioned by ancient writers as having reigned over the Siculi. From the period of his reign to the migration of the Geloi, no mention of the city occurs in history.

About a century after the arrival of the Greeks, Theron³ succeeded in placing himself at the head of a monarchical government, and declared Agrigentum independent of Syracuse. At this time the Phoenicians, who had dispersed themselves over the island, collected together and formed settlements along the north-western coasts, and acknowledged themselves dependent upon Carthage.

The expulsion of Terrillus, who had been driven by Theron from Himera, drew the resentment of the Carthaginians upon the Agrigentines. These, being aided by the Syracusans, obtained a decisive victory over Hamilcar, whom the Carthaginians had sent to vindicate the cause of their Phoenician allies. This memorable battle was fought near Himera; and the Carthaginians who were made prisoners by the Agrigentines were employed by them in erecting trophies, which yet remain, to perpetuate the glory of that achievement⁴.

After this victory the Agrigentines gave themselves up to the selfish gratifications of luxury, and to the more refined enjoyment arising from taste and skill in the finer arts.

¹ Agrigentum, at the time of the arrival of the Greeks, was called Omphace by the Sicani. PAUS. in Arcad.

² Κάμικος πόλις Σικελίας, ἐν ᾗ Κόκαλος ἔρχεν, ὁ Δαίδαλος. STEPH. de Urb.

³ "Nam, ut refert Triclinius, conditum est Agrigentum Olympiade quinquagesima; Theron autem vixit septuagesima; olympiades autem viginti centum annos faciunt." Schol. in Pind. Olymp. II. 169.

⁴ The supposition that these great national works rose from the labour of the captive Carthaginians has been contested by subsequent writers; and the account given by Herodotus, of the Carthaginian forces employed in the expedition against Himera, very much questioned. Neither Herodotus nor Diodorus mention the naval victory, which is said to have been obtained over the Carthaginian fleet, nearly at the time of the defeat of Hamilcar.

It has been supposed that the Sicels, against whom the Agrigentines afterwards directed their attacks, upon the plea of their alliance with the Phoenician colonies on the northern coasts, were engaged by the Agrigentines in erecting these public monuments of their taste and magnificence.

To this period is referred the building of the temple of Jupiter Olympius, concerning which the Sicilian historian enters into such an elaborate detail. It does not appear to have been completely finished; because the attention of the Agrigentines was withdrawn from these peaceful pursuits by new aggressions on the part of the Carthaginians, who had, however, permitted the repose of a century to intervene between their two attempts to subjugate Sicily.

The command of this second expedition was divided between Hamilcar and Hannibal, who, landing near Agrigentum, directed their attacks upon the city from two different quarters; Hamilcar from the hills to the north of the city, and Hannibal from the burial-place of the Agrigentines in the plain below. The tombs and sepulchres he ordered to be destroyed, that he might fill up the moat which hindered the approach of his machines to the walls. A contagion broke out in the camp from the number of dead bodies which had thus been torn from their place of burial. Hannibal himself fell a victim to it, and the sole command of the forces devolved upon Hamilcar.

This general, after a siege of eight months, succeeded in taking the city^a. The inhabitants, who had taken refuge in the temples, were put to death; and the sanctuaries were despoiled of their costly ornaments, in order to furnish embellishments for the temples at Carthage. The brazen bull of Phalaris is said to have been among the trophies which were sent into Africa^b.

Timoleon, who gained several advantages over the Carthaginians, collected the dispersed Agrigentines from Gela, and other places where they had taken refuge; and the credit and power of the city began to revive. These advantages it soon afterwards lost, and Agrigentum was again reduced under the dominion of Carthage.

During the first Punic war, Agrigentum was the principal station occupied by the Carthaginians in Sicily; after which time it ceased to make a figure in history, and Strabo^c reckons it among the ruined cities on that part of the island.

The site of the ancient city is incontrovertibly ascertained by the remains of those magnificent works, which have hitherto survived the ravages of war, and the more slow, although no less certain, devastations of time. These ruins lie in one of the most beautiful

^a This event took place in the third year of the ninety-third Olympiad.

^b Diodorus and Polybius assert that Scipio found at Carthage a brazen bull, with a door in its side, which was said to have been sent to Carthage among the spoils of Agrigentum.

^c Strabo, lib. vi. p. 272.

situations which the island affords. At the foot of the high mountains, which bound the plains of the Acragas, a low ridge of hills extends from east to west. The southern side gently slopes towards the river, whilst the northern and western sides fall more abruptly towards the Hypsa¹, which still flows, although with a current much diminished. The Acragas, after winding in the plain among plantations of olives and carob-trees, discharges itself into the Mediterranean, near the site of the ancient emporium².

The still and solemn calm, which pervades the whole extent of the ancient city and its environs; and the olives, whose venerable roots have spread themselves over the prostrate habitations of the ancient Agrigentines, give an additional air of dignity and grandeur to these noble edifices: whilst their imposing style of architecture tends to strengthen the impression, which a mind of genuine taste must have imbibed, of the superior effect of simplicity in buildings devoted to the purposes of religion. Even a heart but little susceptible of the feelings of devotion might here experience sensations of awe, which the gorgeous pageantry of St. Peter's would fail to inspire.

At the south-east angle of the ancient city, upon a rocky eminence which bids defiance to all approach, except through the town, stand the majestic remains of a temple formerly dedicated to JUNO LUCINA. This building, like the greater part of the monuments existing in Sicily, is of the Doric order of architecture; it followed the general form of hexastyle-peripteral temples, and had six columns in each front, and thirteen in the flanks, including those at the angles. The Pronaos and Posticum had each two columns intervening between the Antae which terminated the walls of the Cella. All the columns of the north peristyle, and part of the entablature, are yet remaining entire, as are two at the south-east angle: the rest are more or less dilapidated, and have lost, with their capitals, courses of the frusta which composed the shafts. Only two, however, one in the north and the other in the east front, have entirely disappeared.

Both the longitudinal and transverse walls of the Cella are remaining to a certain height: that which divides the Pronaos from the Cella seems, from its thickness, to have contained staircases, which are sometimes to be met with in Grecian temples, for the purpose of conducting to the apartments over the vestibule.

The stylobate consists of three steps, which went completely round the temple: on the north, where the ground falls, it is raised upon a plinth or plain substructure. The remains of a Peribolus, or court, are visible before the east front. It appears

¹ The *Hypsa* is now called *Il Fiume Drago*.

² The *Acragas* is now denominated *Il Fiume di Santo Biaggio*.

to have extended to the brow of the declivity, which on that side particularly is steep and craggy.

The length of the temple, measured from the outside of the angular columns, is $124:5:0$, and the breadth $54:7:0$. The Cella is $48:11:0$ long, and $25:5:0$ wide; the columns, including the capital, are $21:2:0$ in height, and $4:6:0$ in diameter.

Fazellus* calls this The Temple of the Goddess *Pudicitia*, and tells us that in his time it was called *The Tower of the Virgins*. The name of *Juno Lucina* he attributes to another temple†, no remains of which are now to be discovered.

Proceeding in a direction west of this temple, along the walls which crowned the summit of the hill, we arrive at the Temple of CONCORD*, which presents itself in all the majesty of ancient simplicity, heightened by the retired solitude of the spot and the beauty of the surrounding scenery. These indeed are advantages it could not have possessed in its former state, when surrounded by habitations in the busy neighbourhood of the Forum.

The dimensions of this building do not much differ from those of the temple of Juno, whose form and plan it nearly resembles. All its columns are remaining, and very perfect. The entablature and pediments over the porticoes have suffered little; but nearly the whole of the entablature, above the epistylia of the north and south sides, has disappeared. This

* "Sextum erat templum Pudicitiae sacrum, omnium, excepto Jovis fano, maximum celeberrimumque, quod hodie sexcentos ferme passus a Concordiae templo distans, et ad urbis angulum orientem spectantem situm cernitur, *Turris Pucellarum* vulgo appellatum." FAZ. de Reb. Sic. lib. vi.

† "Quintum erat templum *Junoni Lucinae* sacrum, ejus meminit Diodorus, in quo tabula erat, eximio Junonis simulacro insignis." Ibid.

‡ Fazellus and some subsequent writers have imagined that this temple was dedicated to Concord, and that its construction was subsequent to the occupation of the city by the Romans. From a passage in Strabo, he concluded that the Grecian temples were demolished by the Carthaginians. He applies to this temple an inscription found inserted in a wall of the modern city; which is as follows:

"CONCORDIAE AGRIGENTINORUM SACRUM, RESPUBLICA LILYBITANORUM.
DEDICANTIBUS M. ATTERIO CANDIDO PROCOS. ET L. CORNELIO MARCELLO. Q. PR. PR."

Pancrazi, in his Observations on the Antiquities of Agrigentum, is also of opinion that the sera of its building was subsequent to the time of Diodorus. This he infers from the following passage of that author: *Τὸν μὲν γὰρ ἄλλων ἱερῶν τὰ μὲν κατεκαύθη, τὰ δὲ τιλείως κατεσκάφη, διὰ τὸ πολλὰς ἡλικίας τὴν πόλιν* lib. xiii. c. 82.

Upon this subject Carlo Fea, the Italian translator of Winkelmann, observes, "Dice questo, che i tempi furono o distrutti o abbruciati. Che ci prova, che per distrutti, intenda rovinati affatto? In quelli che furono arsi, essendo tutti fabbricati con quei massi di pietre, che cosa poteva consumarsi se non se al più il soffitto, se era di legname, e il tetto. . . . Or se tanto furono le angustie di quei cittadini in tutto quel frattempo da non poter compire quel resto di tempio (meaning that of Jupiter Olympius) e di tempio sì famoso, e magnifico, e da non poter restaurare gli altri, verremo credere che in pochi anni dopo Diodoro, e sotto la dominazione dei Romani abbiano avuto il comodo d'alzare il tempio supposto della Concordia di un' epoca, e di un lavoro anch' esso sorprendente? E di più si avrebbe a credere, che poco prima di Augusto durasse ancora il piacere di fare le colonne di una proporzione così bassa." OSSERV. sull' Antico Tempio di GIGENTI.

may in some degree be owing to those inhabitants of the modern city, who, when they converted the temple into a place of Christian worship, determined to throw a roof over it. In executing such a design, the entablature of the temple might have proved very inconvenient. The holes for the reception of the rafters may be traced along the epistylia, throughout the whole extent of the Cella and Vestibules.

The triglyphs are disposed according to the method practised by the Greeks, who invariably placed triglyphs at the angles of the zophorus¹. The angular intercolumniations are contracted so as to admit of an equal interval between the triglyphs.

Two staircases² leading to the roof are inclosed in the transverse wall of the Pronaos. The wall of the Posticum was destroyed when the temple was converted into a church.

The entire length of the temple, from the outside of the angular columns, is $128 : 5 : 0$, and its breadth $54 : 10 : 5$. The height of the columns is $22 : 0 : 75$, including the capitals; and their diameter, at the base of the shaft, $4 : 7 : 7$. The length of the Cella is $48 : 2 : 0$, and its width $24 : 9 : 0$.

In order to give greater width to the modern church, the intercolumniations were closed in a manner similar to what we now see at Syracuse, and several arched openings were made in the walls of the Cella, in order to connect the nave with the aisles. These openings are so well contrived, that they have every appearance of being part of the original design. They have even induced some to conjecture, with Fazellus, that the temple was erected subsequently to the Grecian æra; no arches occurring in buildings of true Grecian origin. Upon a nearer examination, however, these arches are found not to be constructed with key-stones, nor placed at equal intervals from each other; the joints of the stone having determined the openings.

The restoration of the temple to its original design has lately taken place, by order of the present King of Naples; and great attention has been bestowed upon such repairs as were necessary to its preservation. The directors of this work, fully aware of the merit of the undertaking, and anxious that a memorial of the Prince's munificence should vie with the temple itself in duration, have therefore recorded it in letters of bronze upon a glaring white marble tablet, inserted in the face of the architrave. This compliment,

¹ The Romans generally placed triglyphs over the centre of the angular columns, leaving half a metope between them and the angles of the zophorus. The only instances, in which triglyphs at the angles occur, are to be seen in the Sarcophagus of Scipio Barbatus, in the Museum of the Vatican, and in the front of an ancient temple of Peace at Rome, which is given in Cipriani's *Fabbriche Antiche di Roma*.

² These staircases probably conducted to the chambers over the portico. Pausanias (lib. x. c. 34.) mentions chambers over the porticoes of the temple of Minerva at Elatea.

although deserved, is injurious to the very end it was designed to promote: for its injudicious and ostentatious appearance, on the very front of this venerable pile, takes off from the simplicity and general effect, and consequently lessens the value of this particular act of Royal munificence: at the same time, it is executed in a manner so costly, that the expence would have assisted materially in the restoration of some other monument of antiquity. At Agrigentum, subjects would not have been wanting for the exercise of this Prince's taste and liberality.

The whole tract of ground, between the two last-mentioned temples, appears to have been excavated for catacombs; one entrance to which is in the side of the hill, immediately below the Temple of Concord. These excavations are similar to those of Syracuse. The passages are intercepted by arched vaults, whose sides are hewn into niches of various dimensions. The air was admitted into the chambers through circular openings in the roof; and several of these apertures may be distinguished above ground in the interval between the two temples: they have indeed been mistaken for the orifices of cisterns, which are imagined to have been long since filled up.

At a little distance to the west of the Temple of Concord, we perceive a confused heap of capitals and shafts of columns, and other disjointed members of a fallen temple; but the portion of one shaft alone retains its position at the north-west angle. This was the Temple of Hercules, which Cicero informs us was near the forum. The columns of the south peristyle appear to have all fallen together in a direction from north to south, and several portions of their prostrate shafts are seen at regular intervals.

It is impossible to offer any probable conjecture upon the dimensions and form of this temple, from the great confusion in which the parts lie scattered. The diameter of the columns enables us to decide that the temple was considerably larger than any other which is yet remaining at Agrigentum, excepting that of Jupiter Olympius, to which all the others bore no proportion whatsoever.

The situation of this temple is not far from the opening in the city walls, through which the road to the emporium passed. Cicero accuses Verres^a of having violated the sanctuary, and sent armed men in the night to force the doors of this temple. The Agrigentines were however alarmed, and ran from all parts of the city to the protection of the treasures. The sacrilegious attempt was thus frustrated, and the plunderers succeeded only in carrying off two small seals, and those of inconsiderable value.

^a Cic. in Verr. iv.

Leaving the gate of the emporium to the left, we arrive at a misshapen mass, which at a little distance appears to offer more attractions to the naturalist than the antiquarian. Upon a nearer examination, it is found to consist of the remains of the magnificent Temple of the Olympian Jupiter, concerning which the Sicilian historian has left such a surprising account, and detailed the particulars of its construction with so much precision.

Upon our first approach to these ruins, we are little aware of their extent and importance: we see them covered with the productions of the vegetable world; and olive-trees, the growth of centuries, find nourishment for their roots in the depth of soil which, in so many ages, has been accumulating upon them. With difficulty we are persuaded that such an extensive circuit of hill and valley can be formed by the demolition of a mere effort of human exertions, and that nature has had no part in causing the great inequality of the ground before us. Where the ruins have fallen more *en masse*, we still perceive, appearing above the soil, the ponderous blocks which constituted the capitals and epistylia of this vast building: from these we are enabled to form some conjecture as to the original bulk of the fabric, and to determine that the account given of it by the historian is by no means exaggerated.

"The Temple of Jupiter," says Diodorus, "is by far the most considerable in the island: the others were either burned or destroyed in the repeated sieges of the city. When the Agrigentines were on the point of putting on the roof, war put an end to their operations; and after that time the city was so far reduced in circumstances, that they had no longer the means to finish it. The length of the temple is three hundred and forty feet, and its breadth sixty; the height, exclusive of its basement, one hundred and twenty. This temple is the largest in the whole island; and the magnitude of its substructure deserves particular notice. Two methods of building temples are practised by the Greeks: the one allows of making the Naos the whole width of the temple, and the other of surrounding it with columns. Either method is adopted in this building; for the columns are inserted in the walls of the Naos, appearing circular without, and square within: their periphery without is twenty feet, within it is twelve feet. The grandeur and height of its porticoes are stupendous: they are embellished with exquisite sculpture; on the east is a representation of The contest of the Giants; and on the west, The siege of Troy."

The breadth of the temple, as here stated, would be very disproportionate to the length, if the plan were similar to that of other temples of the same and previous ages. The proportions, which were at that period commonly observed, are found to have obtained in the Temple of Concord; which, it is not impossible, might have served as the

model of this temple'. To obviate the objection, which the measure given by Diodorus for the breadth seems to furnish against such an hypothesis, we have only to imagine that some error in the symbols of notation crept into the early transcripts of this author. If we suppose the numbers in the original to have been 160 for the breadth, the proportions will then be nearly the same with those of the Temple of Concord², which, as was before observed, might have been its archetype³.

We shall be confirmed in this opinion, if we compare the dimensions of such of the respective parts as are still remaining in both. The upper diameter of the shaft of the columns of the Temple of JUPITER is $9.11.5$; that of the columns of the Temple of CONCORD, $3.6.75$. Hence, upon supposition that the heights of these temples were proportional to their respective diameters, we shall have the following ratio; $3.6.75 : 9.11.5 :: 41.8.575$, which is the height of the Temple of CONCORD, including the four steps of the stylobate : height of the Temple of JUPITER in English feet, which, by this proportion, would be $116.7.2$, or in Greek feet, $115.9.4$, differing little more than four feet from the height which Diodorus assigns to it. This result favours the supposition, that nearly the same proportions obtained in the parts of both temples.

Assuming the heights of the columns to be in proportion to the whole heights of the temples, we shall obtain for the height of the columns of the great temple $63.10.9$, in English feet. And upon another supposition, that the heights of the columns were in proportion to the upper diameter of the shafts, the diameter of the columns of the great temple being obtained from the capitals yet remaining, we shall have for the height of the columns of the Temple of JUPITER $63.4.6$. The results, upon two different suppositions, coinciding so nearly, render it very probable that the real height differed little from either of them.

The lower diameter, from a similar mode of reasoning, will be $12.11.7$; its semicircumference would therefore have been $20.4.57$ English feet. The outer circumference, given by Diodorus, is twenty Greek feet, or $20.1.68$ feet English. The difference will be lessened when we consider that the columns were not quite semicolumns; and therefore the semicircumference is too much to allow for the external periphery.

The dimensions of a triglyph, resulting from a similar ratio, will be $10.0.9$ for the height, and $5.7.31$ for the breadth, differing very inconsiderably from the actual admeasurements of one found among the ruins, which are accurately $10.2.5$, and $5.10.5$.

The BARON DE REIDSEL, in his *Travels through Sicily*, states the dimensions of a triglyph, found among the ruins, to be twelve palms by eight; or, in English feet, $10.3.828$ by $6.10.55$. The latter dimension far exceeds that here given. He says, also, that he found a portion of the cornice four palms in height. The whole height of the cornice, to be in proportion to the epistylum and zophorus, would have been $5.4.99$.

If we suppose the widths of both temples to have been proportional to their respective heights, that of the Temple of JUPITER, measured upon the upper step, would have been $158.9.81$ Greek feet.

The extent of the great temple, upon the supposition that the lengths were also in proportion to their heights, would have been $337.5.14$ Greek feet; differing more than seventeen feet from the traditional length. We are, in consequence of this great difference, induced to believe that the Temple of JUPITER had not so many as thirteen columns in the flanks. Supposing there to have been only twelve, the length would have been the aggregate of the following admeasurements; the proportional distance between the axes of two adjoining columns in the flanks being thirty Greek feet.

Nine intervals between the axes	270 . 0 . 0
Two angular ditto	57 . 6 . 6
One diameter of the columns	12 . 11 . 7
Projection of the upper step beyond the line of the columns	— . 11 . 5
Total length	341 . 5 . 8

In the foregoing calculations, I have supposed the admeasurement, which Diodorus assigns to the height, to have included the steps of the stylobate. The height he states to have been one hundred and twenty feet "*καὶ ἑκατὸν καὶ ἑξήκοντα*," or without the substructure, which the inequality of the ground might render necessary, as is the case in respect to the temples of JUNO LUCINA and CONCORD.

It has been supposed, from the width which the text of Diodorus assigns to the Temple of JUPITER, that it was in *Antis*, or of that species whose front presented only two columns between the Antae. But even this supposition will not assist in reconciling the seeming want of proportion between the breadth and the length. In this case, the width of the Cella alone, supposing it in proportion to the diameter of the columns, would have been $94.6.5$. In this case, too, the entrance would have been termed *παράστας*, and not *στέας*; which is the word used by Diodorus to express the portico. See Vitruvius, lib. iii. c. 1.

Winkelmann says, that the MSS. of Diodorus, which he inspected at Rome and Florence, as well as those of the Chigi Library, which are supposed to be the most ancient, all agree with the printed copies.

Carlo Fea, in his Annotations upon Winkelmann, is decidedly of opinion that the Temple of CONCORD was built before that of JUPITER. He says, "Io tengo dunque per fermo, che questo tempio sia stato eretto prima di quello di Giove Olimpico."

Concerning the two methods of building temples, Diodorus says, "the one is by making the Naos the whole width of the temple," by which he is to be understood as alluding to that species of temple which we term *apteral*, or without a peristyle; and by the other is meant, what is called *peripteral*, where the walls of the Naos are surrounded by a peristyle. The latter plan has been adopted in by far the greater proportion of the temples which are known to us.

The Temple of Jupiter may therefore be said to be of a form which is a compound of the two, or pseudoperipteral; for the peristyle is formed by columns inserted in the walls of the Naos. The columns of the east and west fronts were however insulated, because Diodorus expressly mentions porticoes. The word *στοὰ*, used by him, was never applied in any other sense, but that of open porticoes with relieved columns.

The *Γιγαντομαχία*, or War of the Giants against Heaven, and The siege of Troy, were probably sculptured in the pediments¹, in a manner similar to the representation of The birth of Minerva, and her Contest with Neptune, in the fastigia of the Parthenon at Athens. This sculpture, so highly praised by Diodorus, no doubt gave rise to the name by which the temple was distinguished in later ages; and it is still known in Sicily by the appellation of THE TEMPLE OF THE GIANTS. Some writers have indeed imagined that it owed the origin of its name to the giants, who, as they conjecture, supported the capitals, in the manner of Cariatides². Such a deviation from the general mode of building would not have escaped the observation of the accurate historian, who relates with so much exactness whatever was remarkable in the construction of this temple.

The fragments of capitals and of the entablature, which now exist, confirm the account which Diodorus has left us of the surprising magnitude of the different parts. The capitals, of which three remain, are each constructed of two blocks, jointed vertically: the height of these blocks, comprehended between the upper part of the ovolo and eighteen inches of shaft below the fillets, is 5.5.25; their breadth, which included a portion of the intervallation 3.1.0 in thickness, is 10.4.75, and their length 8.4.75. The abacus consists of three distinct pieces, the larger of which is placed directly over the centre of the shaft, and is nearly of the same width as the upper diameter; its height is 2.8.0.

¹ Denon, the author of the French work on Egypt, and the *Voyage Pittoresque des Deux Siciles*, in his observations on this temple, imagines that no such sculpture ever existed. "Since," he says, "in temples built after this manner, no plane-surface is left to receive a *bas-relief*; but in the pediment, where the Greeks never placed any sculpture."

² Of this opinion is Denon, who adduces, in favour of such a supposition, the total absence of every portion of shaft belonging to these columns. The same reasoning would equally apply to those inserted in the walls, since no portion whatever of a shaft can now be seen, excepting what is attached to the capital; and we might with equal propriety doubt the existence of any columns whatever, although their circumference at the base is given by Diodorus, who adds, that a man might stand in the flutings.

The epistylia were formed of three layers of stone of unequal depths, in the uppermost of which were comprehended the listel, and the guttae below the triglyphs: the height of these together was nearly eleven feet. A single triglyph only could be discovered among the ruins, the dimensions of which were ascertained with the greatest accuracy, as it yet retains great sharpness of sculpture: it is one entire stone, in height 10.2.5, in width 5.10.5, and 4.10.0 in thickness.

Great mechanical powers must have been employed to raise these ponderous blocks to their destined situations. The Agrigentines appear to have relied solely upon their machinery for this purpose; although the Greeks had sometimes recourse to means less mechanical*. We find grooves cut in every block to receive some part of the machinery; each of those which form the capital has two, five inches in depth; they extend from the top to the bottom, and are continued under the capital, and made to issue at the centre of two flutings: besides these, each block has four mortise-holes, to admit other parts of it. In each side of the block of the triglyph are two parallel grooves of this kind, which unite in a semicircular form near the bottom.

The difficulty of procuring a number of epistylia of a sufficient length to extend from centre to centre of two adjoining columns, probably induced the Agrigentines to adopt the plan of inserting the columns in the walls; by which expedient the architrave, resting in part upon the wall itself, might be formed of several pieces, instead of one entire stone, in length thirty feet: for this must have been the distance between the axes of the columns of the south and north fronts. We cannot doubt that stones of such magnitude might have been procured, when we view the enormous masses strewn over the extensive tract which the ruins cover; and such may probably have been used in the east and west fronts, upon which all the powers of decoration seem to have been employed.

The Agrigentines appear, from the description of Diodorus, to have made such advances towards the completion of their temple, that nothing but the roof was wanting, when the Carthaginian army before their walls called off their attention from a work of such cost and labour. The necessary expences of a protracted war so drained their finances, that their funds were afterwards inadequate to its entire completion.

That a building, upon which the revenues of a principality must have been expended, should be suffered, in this stage of forwardness, to remain unfinished, leads us to suppose that something more than the mere roof was wanting. If we imagine that the first

* See PLINY's account of the manner of raising the epistylia of the Ephesian Temple. *Nat. Hist.* lib. xxxvi.

design was to have introduced peristyles within the Cella, and to have made the temple hypaethral, which form was generally adopted in temples consecrated to Jupiter, we can easily conceive that the exertions requisite to complete it were too great for the harassed Agrigentines. The vast width of the Cella renders this supposition probable.

The admeasurements of such of the portions of this building as are yet to be found upon the spot, coincide so very nearly with what they would be, upon the supposition that the same proportion of parts obtained in this temple and in that of Concord, that we may venture to supply what is wanting in the description of the historian as to the minute details of the building, by adopting those of the latter temple, enlarged by a scale of proportion. With these data it will not be difficult to give the plan of this celebrated edifice: and it will be no great degree of rashness to affirm, that what I have offered as such can differ but little from the original design of its architect.

Descending into the plain through the emporium gate, at the distance of a furlong from the walls of the city, we arrive at the remains of a temple formerly dedicated to Aesculapius. They now constitute part of a modern farm-house. From the little which remains, nothing can be clearly ascertained as to its former extent; and of its breadth we can only form some probable conjectures. Two semicolumns, and one of the Antae at the west end, are the only aids for guiding our enquiries: these however are sufficient to determine that this was a temple of the description first mentioned by Diodorus, or *in Antis*. The columns, like those of the last-mentioned temple, were inserted in the wall, which precluded access from the west: the only entrance could therefore be on the east, where it is probable the columns were insulated.

A small portion of the wall of the Cella remains at the north-west angle, with two of the steps which surrounded it. The position of these steps sufficiently indicates the species of temple; since the circumstance of the wall resting immediately upon them affords every reason to believe that the temple was without a peristyle. By similar reasoning we may conclude that it was not amphiprostylos; the steps at the west end commencing at the base of the columns.

The columns, in contradistinction to those of the Temple of Jupiter, were rather more than semicolumns. Their diameter, at the height of $4 : 6 : 0$ from the third step, is $3 : 5 : 5$; at their base they were too much scaled to admit of accurate measurement. The distance between the Antae, upon supposition that only two columns intervened between them, would have been $22 : 8 : 0$, which must in that case have been nearly the width of the Cella. The intervallation between the columns of the west end was probably to give length to the Cella, by uniting it with the Posticum. The motives which induced the Agrigentines

to insert the columns of the Temple of Jupiter in the wall of the Cella, are not applicable to the temple before us, since the distances between the axes of the columns are less than those in the Temples of Juno and Concord.

That part of the suburb in which this temple stood, appears, from the testimony of ancient authors, to have been near the burial-place of the Agrigentines: and although the fanes of the Deity of Medicine were generally without the city¹, it is extraordinary that a more appropriate situation than this, amidst tombs and sepulchres, was not found for it.

Returning to the gate, we pass on the left an edifice of singular construction, which has been generally called The Tomb of Theron, tyrant of Agrigentum; although by some it has been supposed to be the sepulchre of the horse of Phalaris. The former name has been given to it for these reasons. The Tomb of Theron is known to have been near the gate of the emporium; and when the other tombs were destroyed by the Carthaginians, during the siege of the city, in order to fill up the ditch and facilitate the approach of their towers, that of Theron alone escaped the general destruction.

Hitherto we have met only with buildings of the Doric order. In fact, so near a resemblance exists between the respective parts of the temples already mentioned, that it would appear as if the Agrigentines, and indeed the Sicilians in general, rather studied than avoided similarity of design, and the adoption of one order of architecture in their public buildings. We know however that the Ionic order was not unknown among them; and although the Tomb of Theron can hardly be urged as a proof of it, yet it may have been built soon after the introduction of that order, and when the want of a perfect knowledge of its peculiar characteristics caused them to overlook the absurdity of surmounting columns of a different order with the familiar entablature of the Doric.

This singular structure is situated at the distance of an hundred yards from the city walls, towards the south. Its order of architecture is a strange mixture of the Doric and Ionic. The base is quadrangular; and the whole building rises in a pyramidal form, to the height of twenty-five feet, from the substructure to the top of the zophorus. The cornice is quite destroyed, and it is difficult to conjecture in what manner the building was terminated. The height is divided into two parts or stories, the lower of which is a plain stylobate, crowned by a projecting cornice; from this rises the second, having a blank window, surrounded by mouldings, in each of the fronts. The angles are terminated by fluted columns, with Ionic capitals and bases. The whole is surmounted by an entablature,

¹ "Cur extra urbem acies Aesculapii posita est? an quod locis salubrius quam in urbe habitare crederunt? Nam Graeci quoque in excelsis locis Aesculapii templa planè collocant sed procul ab Epidaurō Aesculapii templum est." PLUT. Quaest. Rom. Ταῦτά ἱερά ἐν ὕψιστοις, λίθου Παιῖον. PARS. lib. ii. c. 29.

which bears the distinguishing characteristics of the Doric. The columns partake of the inclination of the walls, and the lines of the triglyphs converge to the vertex of the pyramid, of which the whole building is a portion. The inclination of the entablature seems to indicate that it is not, as has been supposed, a modern restoration. The windows, like those of the Temple of MINERVA POLIAS at Athens, diminish from the bottom to the top; and the opening is closed by stone-work, sculptured into pannels. The flutings of the columns meet at an angle, like those of Doric columns. The volutes of the capitals are very much scaled, but their form may notwithstanding be distinguished, as well as part of the echinus-moulding which has been protected by the projection of the volutes. The cornice over the windows is very much decayed; in all other respects the building is in good preservation, and easily admits of restoration upon paper.

There was no regular door-way to this edifice, which was undoubtedly meant for a place of sepulture; in which, as soon as the sarcophagus was deposited, the entrance was closed: and, as it had no distinguishing marks, it remained in the same state until some few years since, when, it is said, an antiquary, in searching for vases, discovered the entrance, and had the stones removed. It was divided within into two stories, as appears from the corbels, which yet remain projecting beyond the wall, and by which the floor was supported.

From the style of its architecture it may be ranked among the most ancient remains of the Grecian city, and was probably the tomb of the prince whose name it still bears. The memory of Theron was cherished by the Agrigentines. He is represented by Diodorus¹ to have been the most humane and virtuous of the Sicilian kings. On the approach of the Carthaginians to destroy this tomb, it was struck by lightning; a circumstance which was interpreted to indicate the interference of the Gods in its preservation. To appease the Divinities, whose anger was thought to have been excited by the sacrilegious violation of the abodes of the dead, Hamilcar, we are told by the historian, performed sacrifices to Neptune and Saturn. The restoration of this sepulchre, in the preservation of which the hand of Divinity was supposed to be visible, would probably have been the first atonement. Theron died in the seventy-seventh Olympiad²; not long after the battle of Himera; at which time the Agrigentines were particularly attentive to works of this kind.

Descending in the direction of the walls towards the north-west, we arrive at the PISCINA, in the formation of which the prisoners taken in the battle of Himera were

¹ Diod. Sic. Excerpt.

² Wessel. Annot. in Diod. lib. xi. c. 53.

employed. This was an undertaking which rivalled that of the Temple of Jupiter; and it is probable that the materials for the one were supplied by the excavations of the other: certain it is, that its vicinity to the temple would necessarily facilitate the transportation of the huge blocks used in its construction. The form of the Piscina is clearly distinguishable; and its apparent extent favours the veracity of the historian, who gives it a circumference of seven stadia, and a depth of twenty cubits*. The CLOACA of PHEAX, equal in celebrity to this work, was constructed at the same time by the Carthaginian captives, whose numbers were so considerable, that many private individuals are said to have possessed five hundred slaves. The area of this immense basin is now converted into a garden.

At a little distance from the Piscina, on a gentle acclivity, are seen the remains of a Temple formerly dedicated to Castor and Pollux. They consist of two mutilated columns, and a portion of the wall of the Cella, against which the cottage of a wine-presser has been erected. This temple was of the Ionic order, as is evident from the bases of the columns, and the method of fluting the shafts, which is similar to what is generally adopted in this order; the number of the flutings is however limited to twenty, whereas in the Ionic it is generally twenty-four. No portion of a capital could be found among the ruins, which are overgrown with brush-wood, and almost concealed by plantations of the caruba, or locust-tree. The bases are so much worn, that the form of the mouldings is scarcely discernible.

The chapel of the Franciscan convent was formerly a temple, although of a date much more recent than those already mentioned. The temple was in Antis, or without a peristyle. The entrance was towards the east: this is now walled up, and the chapel is approached by an aperture made at the west end.

These are the principal remains of ancient Agrigentum; although numberless columns and entablatures are found every where dispersed over the extensive tract which the city formerly occupied. The pretended site of a Circus is distinguished by innumerable fragments of this kind.

In some particular spots, in the environs of the ancient city, the labourers are continually discovering, a little below the surface of the ground, vases and pateras of Grecian workmanship, decorated in a manner similar to those found at Herculaneum and Pompeii, with orange-coloured figures and foliage upon a dark ground.

The Acropolis of Cocalus, upon which the modern city is built, does not abound in remains of antiquity. Of the few yet existing, the sarcophagus in the cathedral is by far

* Diod. lib. xi. c. 25.

the most interesting. It has been so frequently described, that any further mention of it would be unnecessary. Denon, in his *Voyage Pittoresque*, has given representations of it, which serve to convey a very just idea of its style of sculpture. It is reported to have been the Tomb of the tyrant Phintias, who was killed in a boar-chace near Tunis, where he took refuge when exiled by the Agrigentines. They add, that it was sent over from Carthage, together with the brazen bull of Phalaris, on the capture of that city by Scipio.

PLATE I.

GENERAL VIEW OF THE RUINS OF AGRIGENTUM.

THIS View is taken from a hill to the south of the city, overlooking the Acragas, which flows in the valley between this and the declivity upon which Agrigentum stood.

The foremost temple cut by the line a. a. is the Temple of Juno; the line b. b. passes through the Temple of Concord; c. c. the Temple of Hercules; d. d. the site of the Temple of Jupiter; e. e. the Tomb of Theron; f. f. the Temple of Aesculapius.

PLATE II.

VIEW OF THE TEMPLE OF JUNO LUCINA.

THIS View is taken from the south-east angle of the temple, upon the brow of the declivity. The Mediterranean is seen in the distance.

PLATE III.

PLAN OF THE TEMPLE OF JUNO LUCINA.

PLATE IV.

ELEVATION OF THE TEMPLE.

PLATE V.

ORDER AT LARGE OF THE PORTICO.

PLATE VI.

- Fig. 1. Profile of the capitals.
- Fig. 2. The annulets, half the original size.
- Fig. 3. Section of the steps.
- Fig. 4. Plan of the remains of the Temple of Aesculapius.

PLATE VII.

VIEW OF THE TEMPLE OF CONCORD.

THIS View is taken from the south-east angle of the temple. The walls of the city, which crowned the summit of the hill, were in a direction nearly parallel to the south side of the temple. The rock has however given way at different periods, and thus the temple appears to approach nearer the brow than in its original position. The ground falls rapidly to the north. The modern tablet, which now deforms the architrave, is purposely omitted in this View.

PLATE VIII.

PLAN OF THE TEMPLE.

PLATE IX.

ELEVATION OF THE TEMPLE.

PLATE X.

SECTION THROUGH THE PRONAOS AND OUTER PORTICOES.

THE door in the transverse wall of the Pronaos, which appears above the entablature, probably gave entrance to the chamber over the Pronaos.

PLATE XI.

ORDER AT LARGE OF THE PORTICO.

PLATE XII.

- Fig. 1. Profile of the capitals.
Fig. 2. The annulets at large.
Fig. 3. Capital of the Antae at large.
Fig. 4. Capital of the columns of the Pronaos and Posticum.
Fig. 5. Section shewing the levels of the floors of the Cella, Vestibules, and Peristyles.

PLATE XIII.

CAPITAL OF THE ANTAE, WITH THE ENTABLATURE OVER THE ANTAE
AND COLUMNS OF THE PRONAOS AND POSTICUM.

- Fig. 1. Section through the entablature and pediment of the fronts.
Fig. 2. Plan of the triglyphs in the entablature of the Pronaos and Posticum.

PLATE XIV.

VIEW OF THE RUINS OF THE TEMPLE OF JUPITER OLYMPIUS.

THE principal features in this View are two portions of capitals of the columns. Each of these immense masses formed one fourth only of an entire capital.

PLATE XV.

THE CAPITAL OF THE COLUMNS, AND THE ENTABLATURE AT LARGE.

PLATE XVI.

- Fig. 1. Plan of the capitals.
Fig. 2. Section through the capitals.
Fig. 3. Profile of the capitals.
Fig. 4. Profile of the annulets.

PLATE XVII.

PLAN AND ELEVATION RESTORED OF THE TEMPLE OF JUPITER:

SHEWING THE COMPARATIVE MAGNITUDES OF THIS TEMPLE
AND THE TEMPLE OF CONCORD.

PLATE XVIII.

VIEW OF THE REMAINS OF THE TEMPLE OF AESCULAPIUS.

PLATE XIX.

VIEW OF THE TOMB OF THERON.

PLATE XX.

ELEVATION OF THE TOMB.

PLATE XXI.

- Fig. 1. Half the plan of the tomb.
- Fig. 2. The capital of the columns, and the entablature.
- Fig. 3. Elevation of one of the windows.
- Fig. 4. The mouldings of the windows at large.

PLATE XXII.

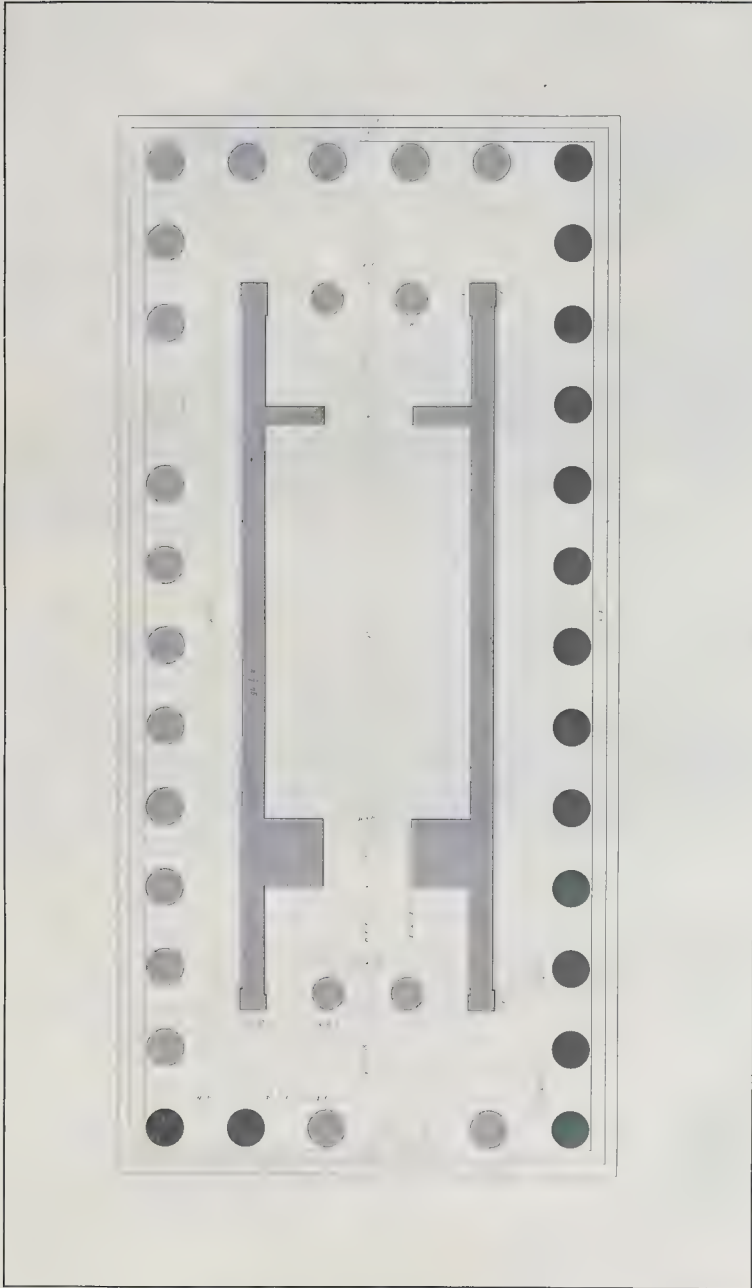
VIEW OF THE TEMPLE OF CASTOR AND POLLUX.

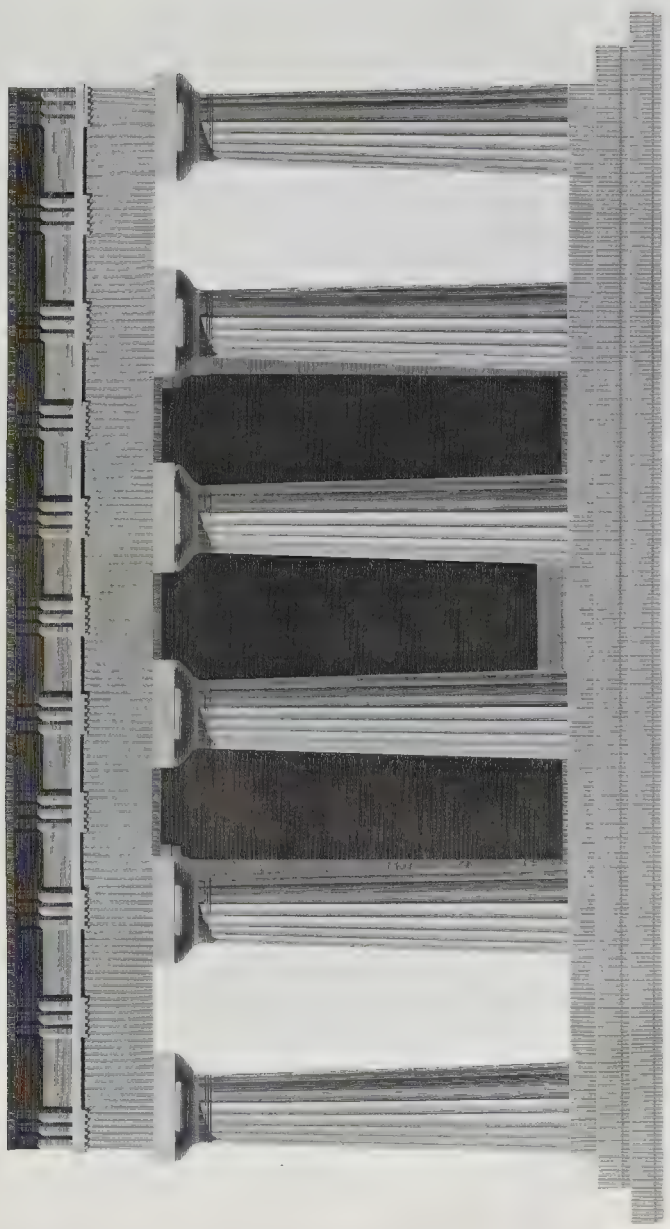
VIEW OF THE TOWN OF ABERCROMBIE





VIEW OF THE TEMPLE OF LUCINA





THE TEMPLE OF VESTA, ROME. (See page 100.)

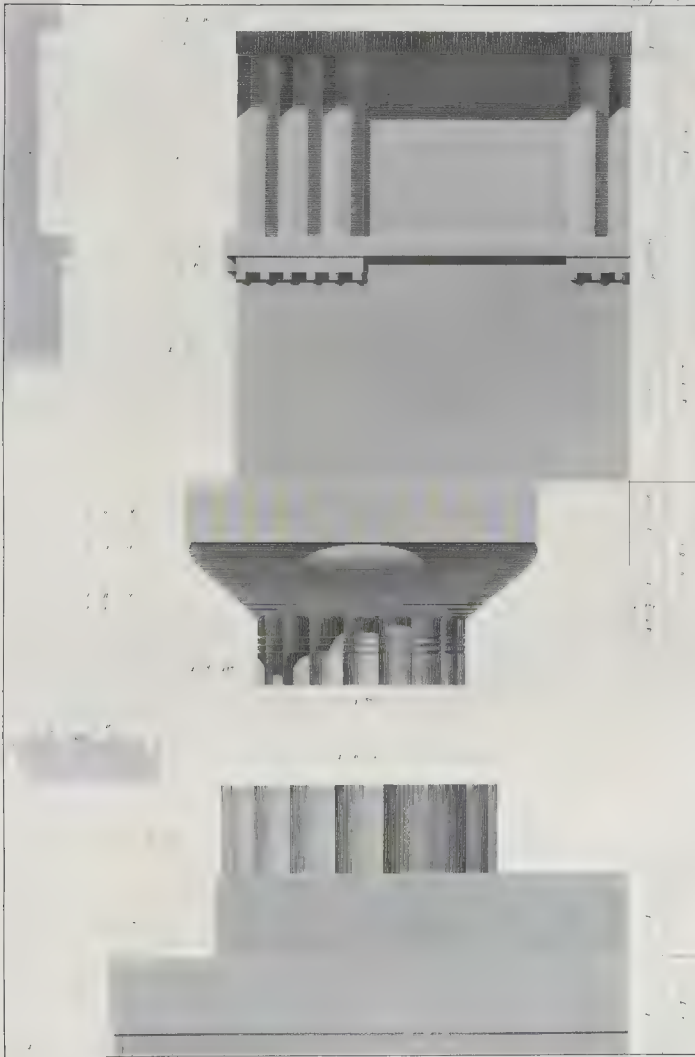
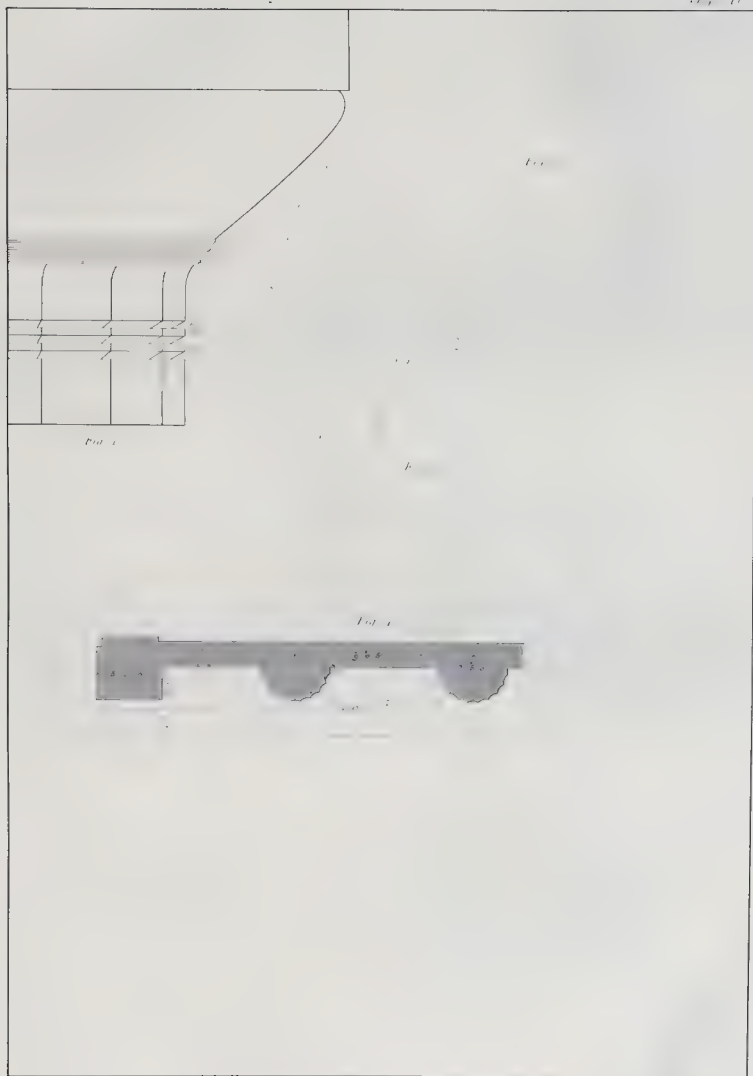
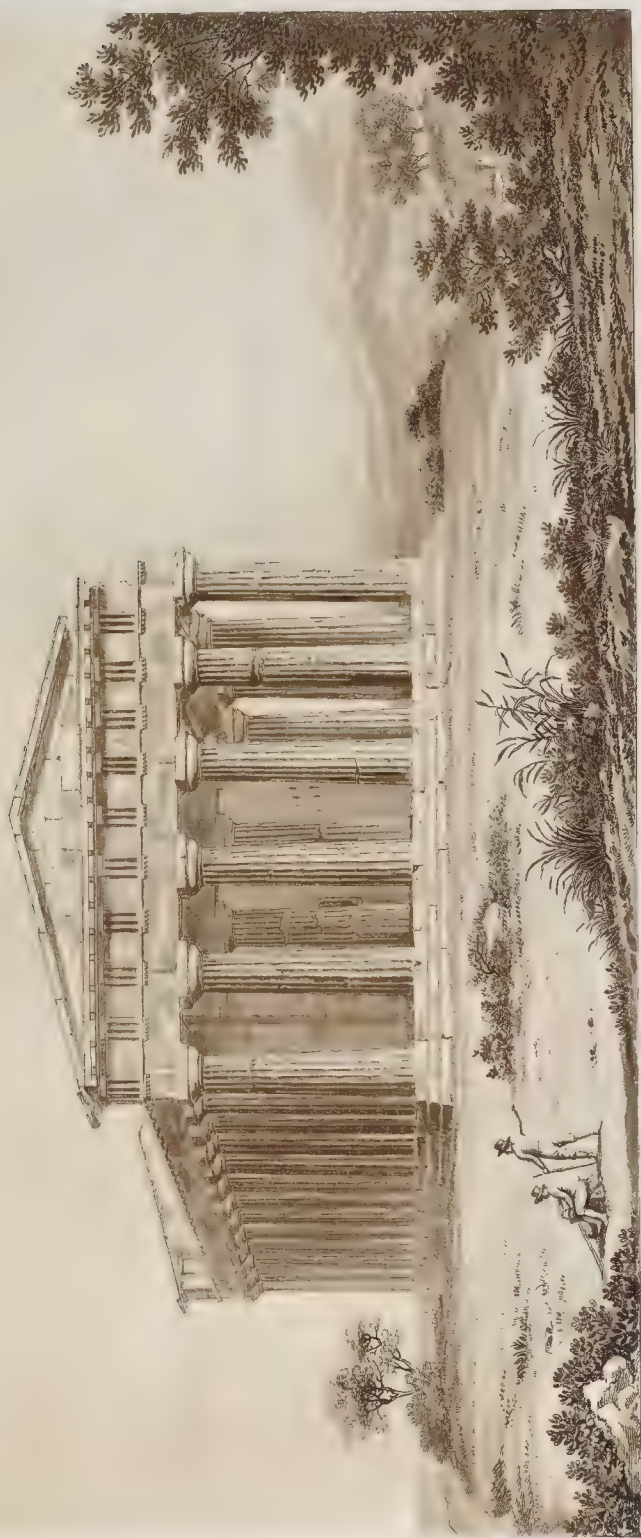


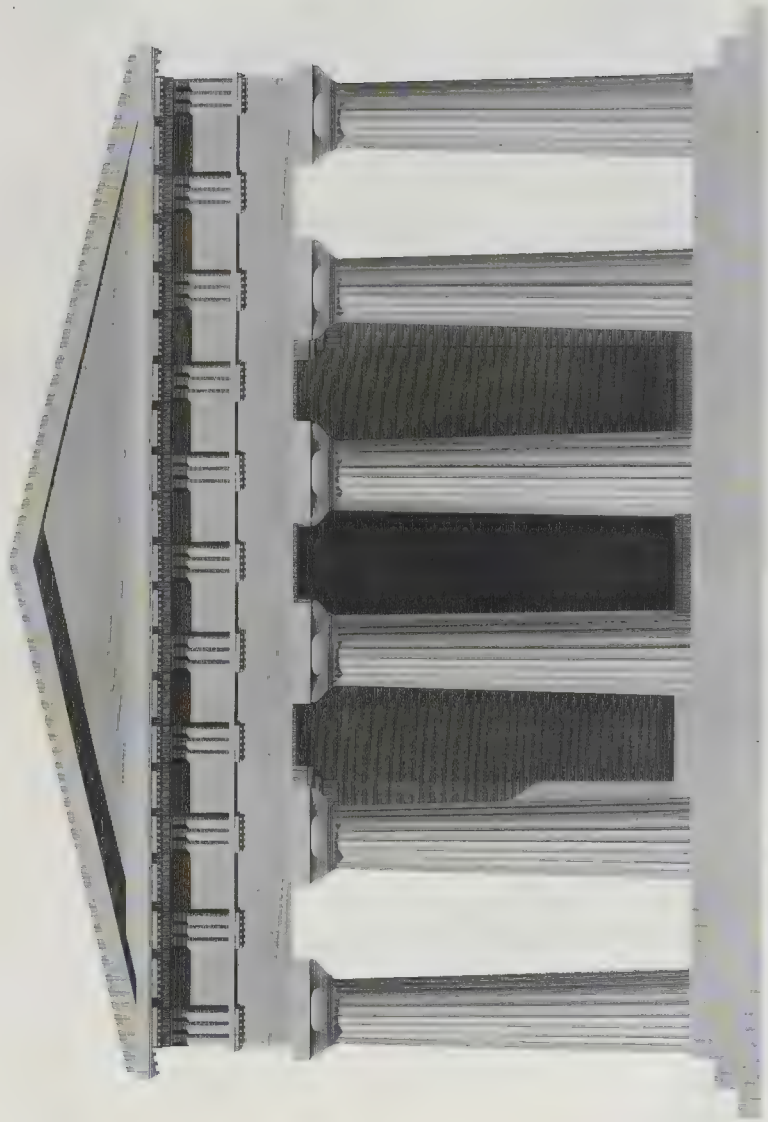
Fig. 1. et 2. du Chap. VIII

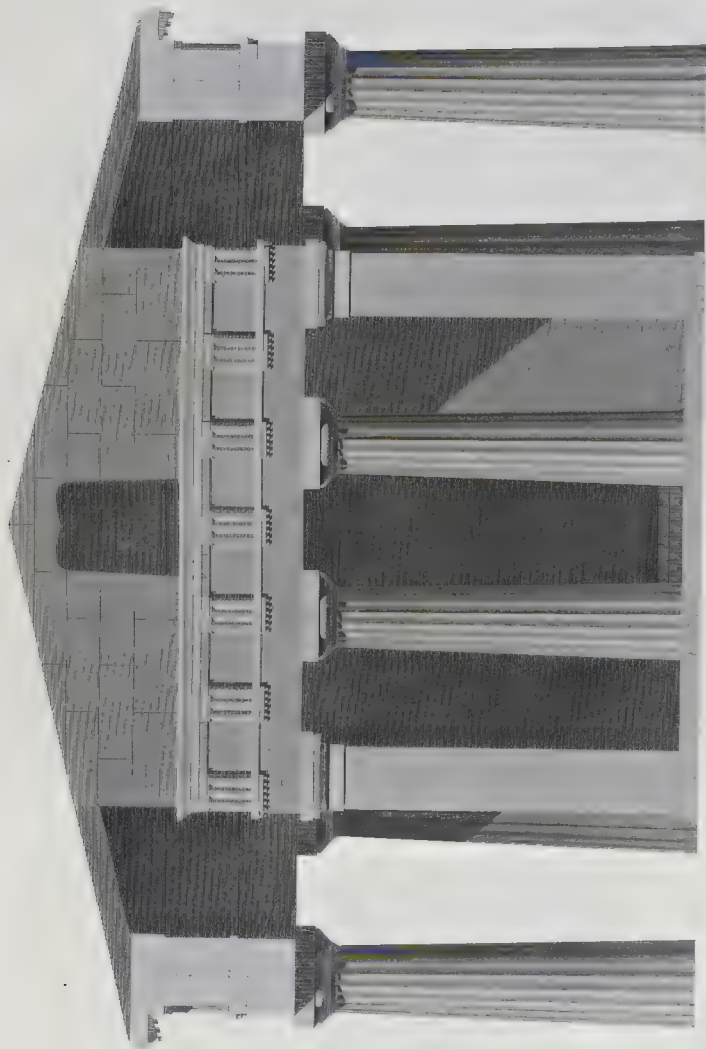
Les Portes de la Ville de Paris, par M. de la Harpe, Architecte de la Ville de Paris.

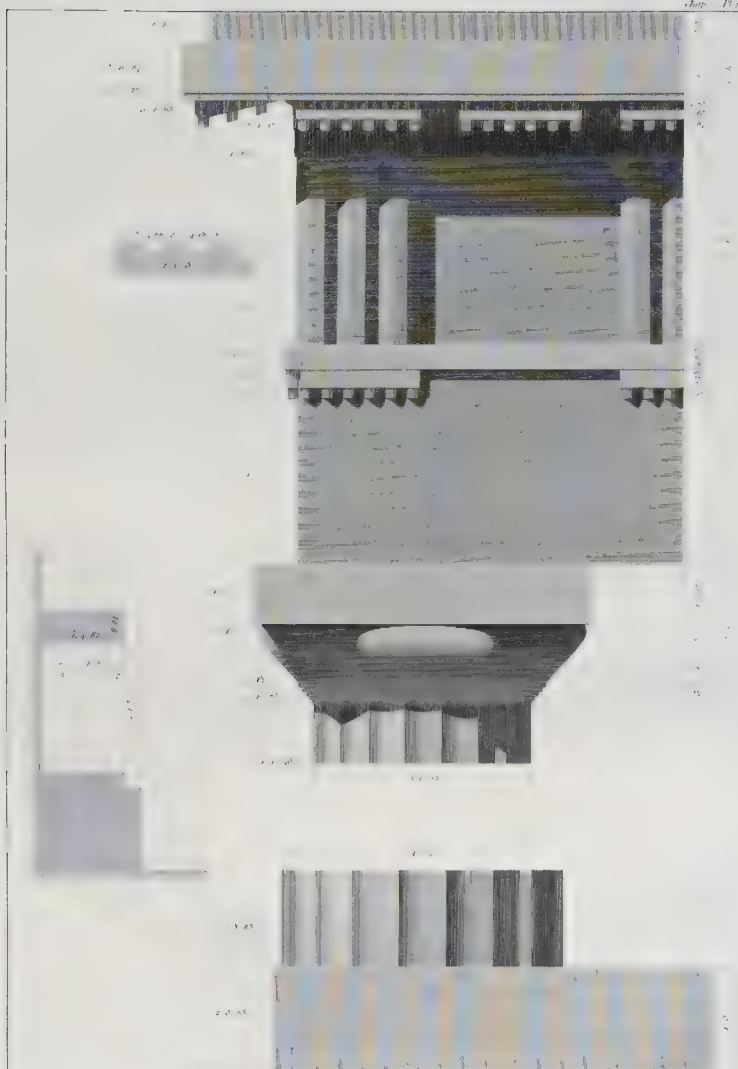




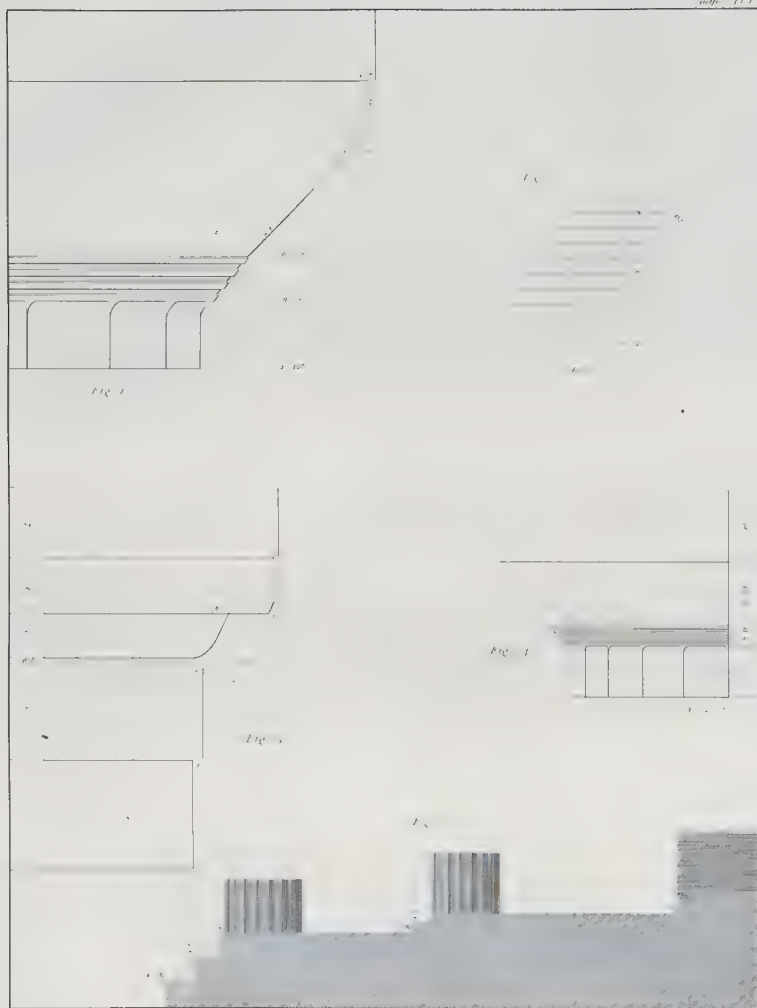
VIEW OF THE TEMPLE OF CONCORD.

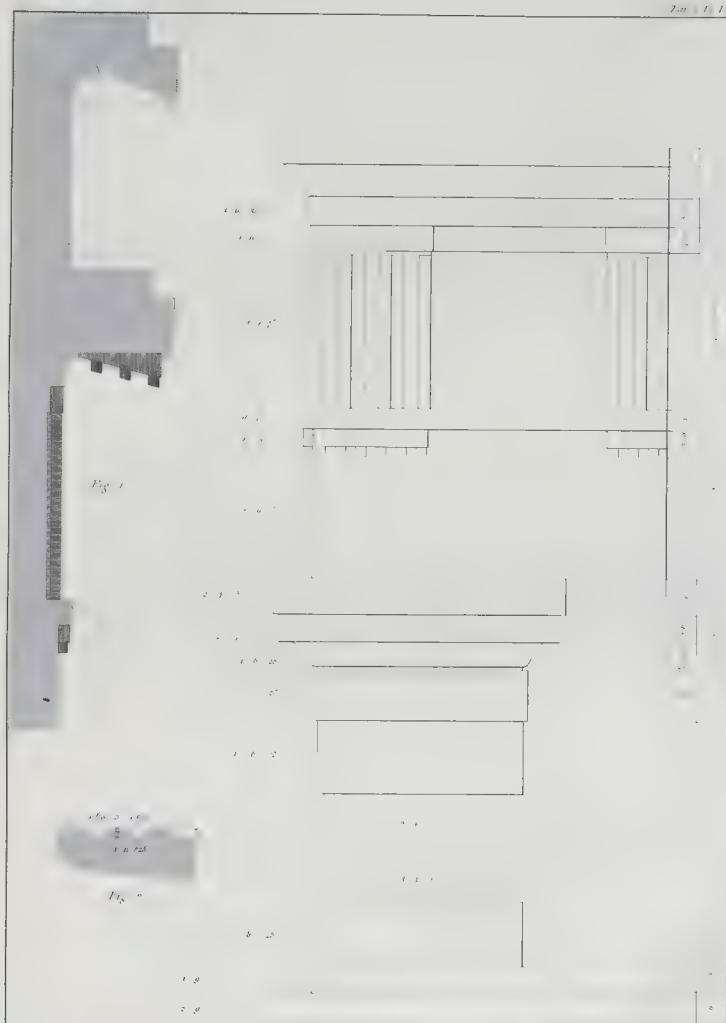






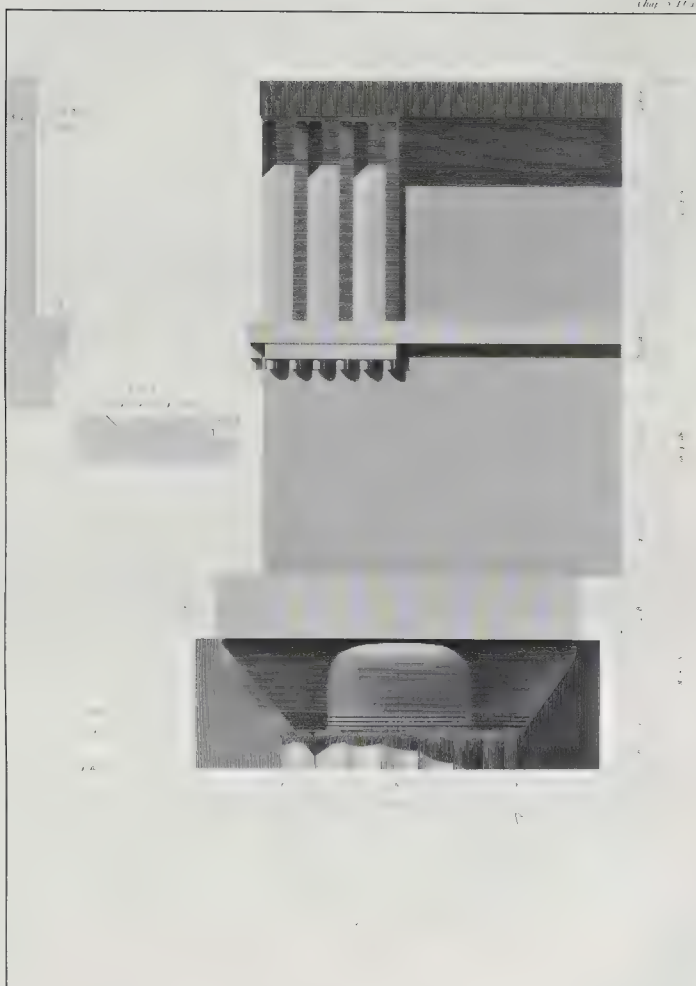
Architectural drawing of a classical building facade, showing columns, pediment, and decorative elements.



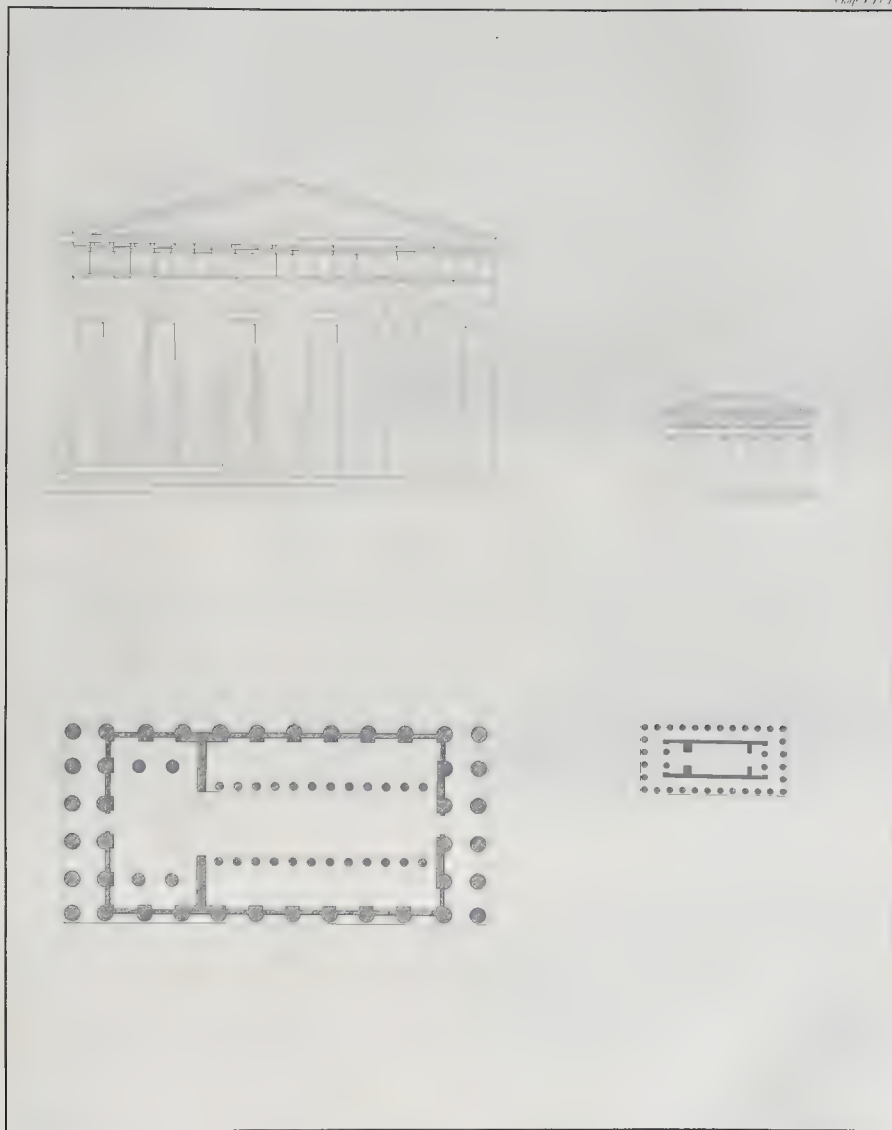




VIEW OF THE RUINS OF THE TEMPLE OF JUPITER OLYMPIUS



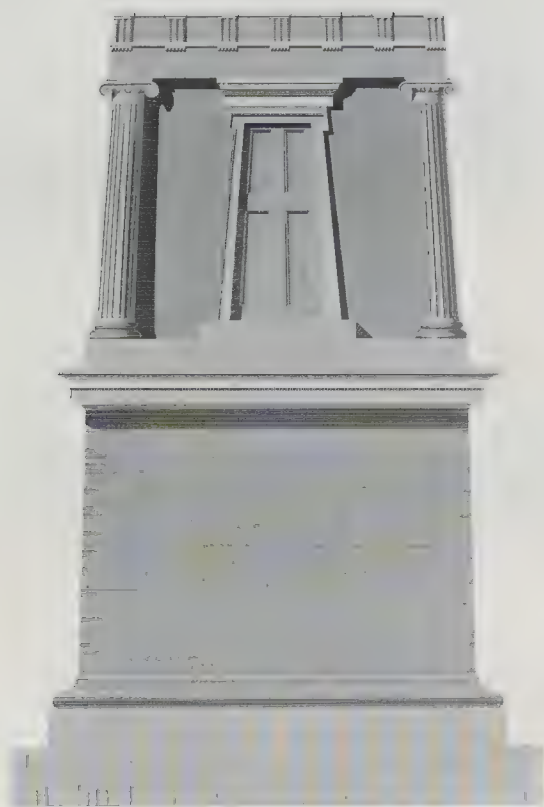


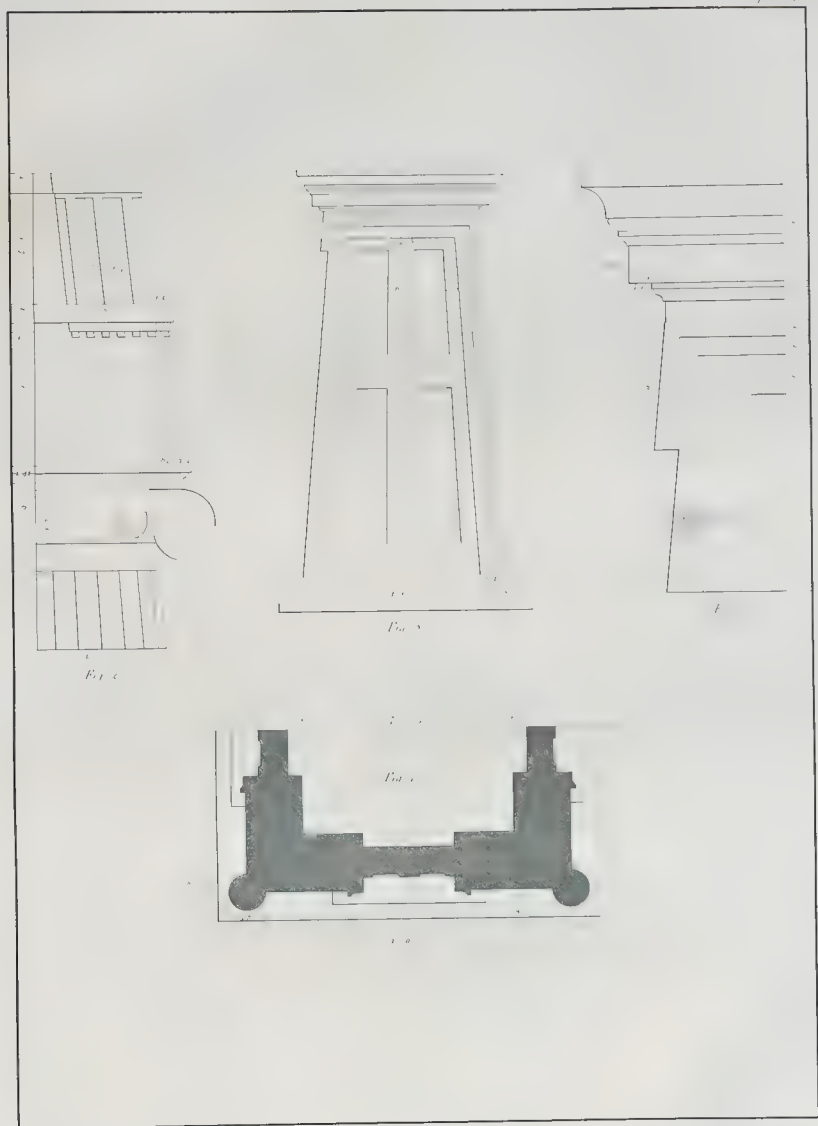






VIEW OF THE TEMPLE OF THERON AT ARGENTUM.







THE TEMPLE OF CASTOR AND POLLUX.



CHAP. IV.

S E L I N U S.

THE volume of History exhibits, in the same page, the rise and decline of the City of Selinus. An intervening period of more than two centuries is passed over with a slight mention of the continual disputes between this city and its rival Aegesta. From Thucydides¹ and Strabo² we learn that it was first peopled by a colony from Megara, a city on the eastern coast of Sicily; so called from the Megara of Attica, whence its inhabitants first migrated. It was founded one hundred and seven years after Syracuse, and took its name from the river Selinus³, which owed its appellation to the wild parsley with which its banks abounded.

¹ Thucyd. lib. vi.

² Strabo, lib. vi.

³ Now called The *Modion*.

The jealousy, which in every age has been found to subsist between two neighbouring powers, gave rise to unceasing contentions between the Selinuntines and Aegestans. The history of these disputes is distinguished by no memorable event, until the commencement of that new and important æra in the affairs both of Sicily and Greece. The Aegestans, unable to obtain redress, through the interference of Syracuse and Agrigentum, for the grievances they suffered from the Selinuntines, invoked the aid of Athens. This people, induced by the hope of annexing Sicily to their empire, determined to afford protection to the Aegestans, as a previous step to the subjugation of the whole island.

The failure of the Grecian expedition left Aegesta exposed to the attacks of the Selinuntines, who had supported the cause of the Syracusans during the continuance of the Athenian war. Distrusting their own resources, the Aegestans declared themselves dependent upon Carthage, which engaged to shield them against the threatened attacks of the Selinuntines. The command of the Carthaginian forces, dispatched to the aid of the Aegestans, was committed to Hannibal, grandson of Hamilcar, who was slain at the siege of Himera. Personal resentment induced Hannibal to accept the command, in order that he might seize some favourable opportunity to revenge the death of his father Gisco, who perished at Selinus, whither he had sought refuge when exiled from Carthage.

Hannibal, on his landing, was joined by the Aegestans; and the combined forces immediately proceeded to besiege Selinus. The Selinuntines, in daily expectation of obtaining succours from Syracuse, protracted the siege to the utmost. Unable however to resist the numbers which were opposed to it, the city was at length carried by assault, the inhabitants were put to the sword, and the walls of the city razed¹. The night previous to the assault, two thousand and six hundred of the inhabitants escaped to Agrigentum, where they were sheltered by the citizens². From Selinus, Hannibal proceeded to Himera, where the same success attended him; for this city also was razed to the ground, and the inhabitants massacred. After these exploits he returned to Carthage.

A few years after the dispersion of the Selinuntines, Hermocrates repaired the walls of the city, and assembled the wandering natives from the different towns of Sicily, as well as from Ephesus, whither some of them had retired³. From this period Selinus again flourished, and had begun to re-assume its importance among the rival states of Sicily, when it was a second time taken by the Carthaginians, and destroyed. The temples, which

¹ This event took place two hundred and fifty years after the foundation of the city.

² Diod. Sic. lib. xiii. c. 58.

³ Xenoph. Hist. Græc. lib. i.

in the first pillage of the city had only been despoiled of their treasures^a, were now thrown down^b. After this second siege, the city was entirely abandoned; and Strabo^c classed it with the ruined cities of Sicily.

No description can accurately paint the deserted appearance of the once populous environs of Selinus. As we draw near to the site of the ancient city, by the road from Agrigentum, the remains of its magnificent temples are the only objects by which we are led to conclude that we are approaching the former residence of man.

The towering columns of the larger of the ruined temples are distinguished on entering the extensive plains, in which the city was formerly situated. The mind is in some measure prepared, by the vast bulk which admits of their being seen from a great distance, for the admiration which awaits a nearer approach. After the contemplation of the stupendous remains of Agrigentum, we expect to view the ruins at Selinus with diminished wonder; but in this instance the expectation is surpassed by the reality. The temple indeed produces an effect pre-eminently striking; but this advantage is immediately accounted for, when we can withdraw our attention from the ruins, to contemplate the ground on which they lie extended. We no where discover those groupings of olives which embosom, nor that fertile soil whose accumulation has buried, the more gigantic columns of the Agrigentine temple. To their absence, however, we are indebted for the more perfect knowledge of the plans and proportions of the edifices of Selinus; and the only impediment to a complete investigation is, that many parts are rendered inaccessible by the fallen masses whose magnitude is such as to brave every effort which could be made to remove them.

The great temple probably stood in the ancient forum of the city: for there, as Herodotus relates, was a temple dedicated to Jupiter, in which the tyrant Pythagoras was slain by Euryleon. The worship of Jupiter was very prevalent at Selinus. Pausanias^d, in recording the expulsion of the Selinuntines by the Carthaginians, relates that before their dispersion they had dedicated a treasury to the Olympian Jupiter.

This Doric temple, like the generality of those dedicated to the Supreme Deity of the Heathen Mythology, was hypæthral. Its form was octostyle-dipteral, having eight columns in each front, and a double row surrounding the Cella. The number of columns in the flanks was sixteen. The columns of the east front were fluted; and it appears to have been the design of the architect that they should all have been so: some however are quite

^a Diod. in loco cit.

^b Diod. Ecl. 24.

^c Strabo, lib. vi. p. 272.

^d Paus. lib. vi. c. 9.

plain, while others exhibit preparations for the flutings more or less advanced. The method of fluting the columns of the east front was unlike what we find observed in every other specimen of the Doric order: the flutes do not meet and form an angle, but are separated by a fillet, after the method adopted in columns of the Ionic order.

Within the Cella was a double row of plain columns: on the north side we perceive eleven of these columns lying prostrate. It was not possible to ascertain whether the internal ranges consisted of more than this number, since all, beyond the eleventh column towards the west, lies buried beneath the fallen blocks of the walls of the Cella.

It is scarcely possible to conceive the obstruction which the prostrate masses offer to all progress within the circuit of the ruins. Every attempt to proceed in a uniform line of direction from east to west is fruitless; for, to attain this end, we should be obliged to cross the fallen shafts of the columns, each of which presents a height of more than ten feet. When this difficulty is surmounted, we find that we have to pass a chasm made by the interval which two neighbouring columns have preserved in their fall. In some instances where the shafts lie one upon another, or where the entire subversion of the columns has been prevented by the walls of the Cella, all further progress is denied. We now seek, by making a circuit, to discover the columns of the west front, and find that for the most part they are concealed by the fallen epistylia and frieze of the peristyle. The only method left of ascertaining the dimensions of this fabric is by a calculation of the number of columns which may be probably hidden under a certain extent of ruins; and having previously ascertained the diameter of the columns, and the general interval between two, it is fair to suppose that the aggregate of the measures thus obtained will give the whole length and breadth with some degree of accuracy.

The whole length of the temple obtained by these means is three hundred and thirty-one feet; its breadth, one hundred and sixty-one. The length of the Cella, upon supposition that the number of the columns in the inner peristyles did not exceed eleven, would have been $110.5.6$; its width, including the walls, is $67.3.0$. The diameter of the columns of the peristyles is $10.7.5$ at the base of the shaft, and $6.3.6$ below the capital: their height, including the capital, was $48.7.0$. The capitals are each formed of a single block: the length of the abacus is $12.10.0$, and the height of the whole capital is $4.9.5$. The epistylia, which extended from the centre to centre of two adjoining columns, are in one entire stone, nearly $21.6.0$ in length, $9.2.25$ in height, and five feet in thickness.

The Temple which occurs next is the least of the three. Its form was hexastyle-peripteral, having six columns in front; the number in the flanks, including those at the angles, was fourteen. Its length is $186.4.0$, and its breadth $76.2.0$, measured upon

the upper step. The diameter of the columns at the base of the shaft is $\dot{6}.\ddot{6}.9$, and below the capital $\dot{4}.\ddot{1}.9$. The abacus of the capital is formed of a single stone, which measures $\dot{7}.11.59$ in length. The proportions of the columns and their capitals, and such other parts as yet remain, are precisely similar to those of the Temple of Jupiter.

Two or three of the courses which constituted the shaft remain in almost every column; the rest, together with all the capitals, excepting two or three, have disappeared. No traces of the walls of the Cella are discernible; and of the whole entablature, one small portion of the cornice alone remains.

The Third, or most southerly temple, has not experienced a demolition so complete as the second: yet not one column even of this temple is standing entire, and many of them have experienced a total subversion. One of the Antae of the Posticum, and part of the wall of the Cella, appear rising above the ruins, which, at the west end in particular, lie heaped in the greatest disorder.

Although the difficulties of ascertaining the plan of this temple are less formidable than what occur in tracing the ichnography of the Temple of Jupiter, they are not less fatal to the progress of accurate enquiry. We nevertheless discover, without much difficulty, that its form was hexastyle-peripteral: the number of the columns in the flanks, including those at the angles, was sixteen. Besides the Cella and Vestibules, this temple appears to have had an Opisthodomos, or second Cella: the foundation of the wall which separated them may be traced, and from its thickness it is probable that it contained staircases. The length of the temple, measured upon the upper step, is $23\dot{2}.11.0$; and its width, $8\dot{3}.1\ddot{0}.0$. The height of the columns, collected from the fallen frusta, was $3\dot{2}.\ddot{8}.13$, including their capitals: their diameter at the base is $\dot{7}.\ddot{5}.9$, and below the capital it is $\dot{5}.\ddot{9}.2$. The height of the epistylum and zophorus together was $11.\dot{4}.25$. No portion of the cornice could be discovered.

These temples lie in the same line of direction, from north to south, and are placed within less than an hundred paces of each other. Besides the three temples already mentioned, there are the remains of three others upon what is supposed to have been the Acropolis: these are so completely overthrown, and lie in so great disorder, that any attempt to give a just idea of their plans and proportions is vain, without the aid of much conjecture.

The period of the subversion of these solid fabrics, and the means employed to accomplish it, have been a subject of dispute amongst such as have witnessed their fallen state. Some have dated their overthrow so far back as the second siege of the city by

the Carthaginians: others have imagined that they owe their downfall to the more recent effects of an earthquake; and contend that they cannot have been destroyed by human means, in consequence of their immense solidity. In support of this opinion, it has been observed, that the columns of the great temple, both of the outer and inner peristyles, have fallen uniformly in the same direction; particularly those of the south side, which are only disjointed by the fall, and still preserve their original intervals, so that they have the appearance of having fallen *en masse*, and of having been overthrown by one uniform and vast effort. The passage however in Diodorus, which relates to the demolition of the city, is much in favour of the supposition that the destruction of the temples was effected by the Carthaginians, whose mortal hatred to the Selinuntines is manifested in various instances. And in answer to the objection, of the inefficacy of human means to effect their overthrow, it may be replied, that the age which furnished machines capable of elevating to such an height blocks of their great bulk, may be supposed competent to produce others equally well adapted to their destruction.

PLATE I.

VIEW OF THE TEMPLE OF JUPITER OLYMPIUS.

PLATE II.

VIEW TAKEN WITHIN THE RUINS OF THE TEMPLE.

THE portion of a cornice, with the modillions, probably belonged to the interior of the temple.

PLATE III.

PLAN OF THE TEMPLE.

THOSE parts which are distinguished by the dark shade belonged to the original structure: those which are lighter are supplied from conjecture. If the Cella had been a double square, the wall which bounded it towards the west must have been about four feet beyond the eleventh column of the inner peristyles; and a space, rather less than half the width of the Cella, would have remained for the Posticum.

PLATE IV.

ELEVATION OF THE TEMPLE.

THE height of the columns was ascertained from the fallen courses of the shafts. The entablature is restored from the triglyphs and the vast blocks of the epistylia, numbers of which are to be found among the ruins. The cornice is supplied from a small portion of that belonging to the smaller temple, the proportions of which appear to have the same as those of this temple.

PLATE V.

ORDER AT LARGE OF THE PORTICO.

PLATE VI.

VIEW OF THE MOST SOUTHERLY TEMPLE.

PLATE VII.

PLAN OF THE TEMPLE.

IT is impossible to distinguish what columns are in part standing; they are all therefore shaded. Those parts of the Cella walls which are shaded, and one of the Antae of the Posticum, are yet standing to a considerable height.

PLATE VIII.

ELEVATION OF THE TEMPLE.

PLATE IX.

THE ORDER OF THE TEMPLE AT LARGE.

PLATE X.

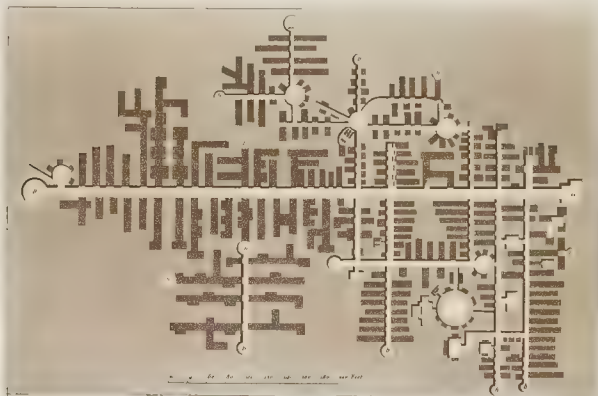
THE ANTAE OF THE POSTICUM.

PLATE XI.

PLAN OF THE LESSER TEMPLE.

PORTIONS of most of the columns remain standing. The walls and divisions of the Cella are added from conjecture.

It is unnecessary to give the details of this temple, since their proportions are the same as those of the Temple of Jupiter.



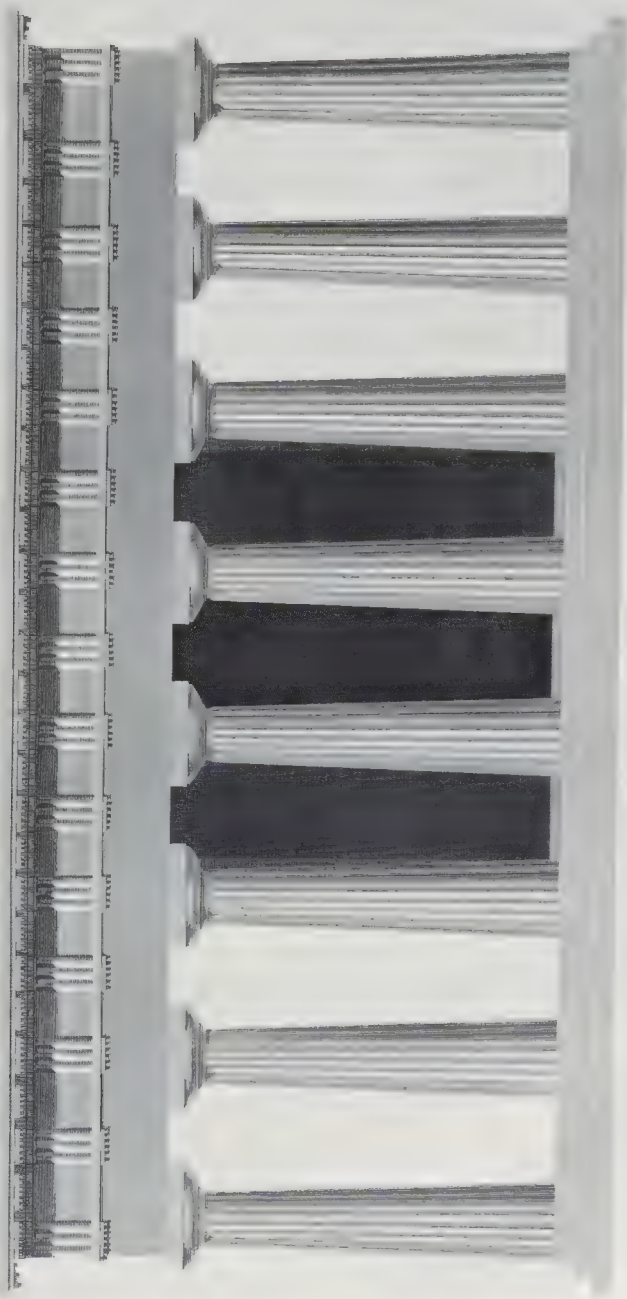


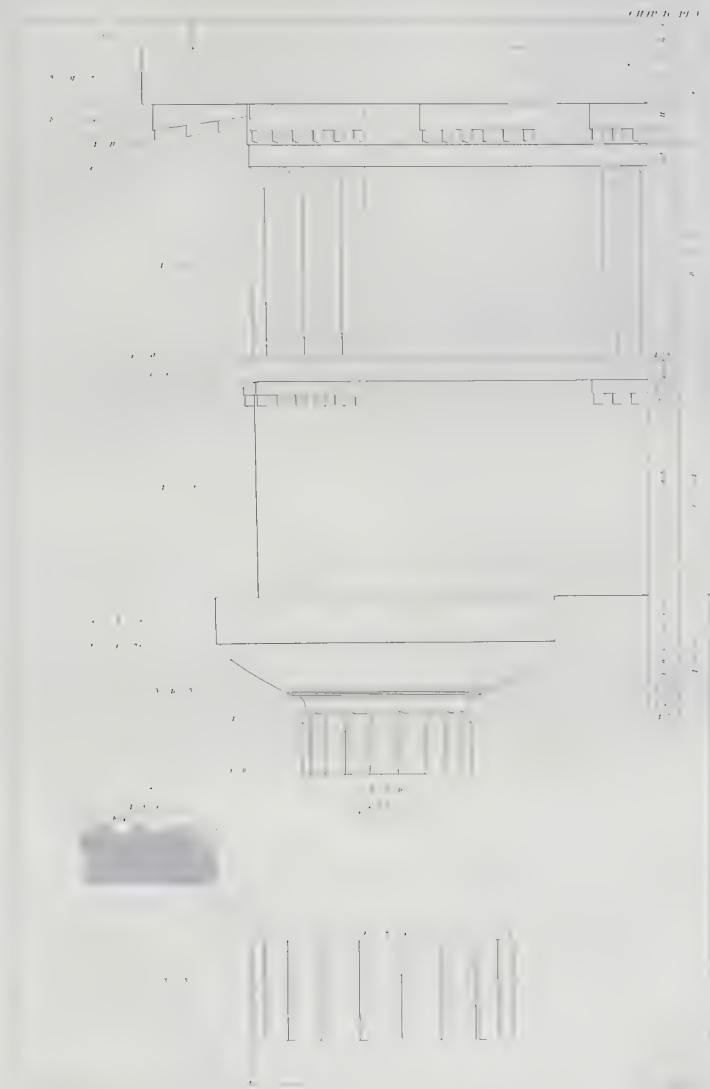
Alexandria, Egypt, from the Sea.



TEMPLE of JUPITER.









THE THIRD TEMPLE AT SELINS.



Fig. 1. Plan of the tomb.



Fig. 1. Vue de la façade de l'édifice de la ville de Rome, par l'architecte Bramante.

Fig. 1

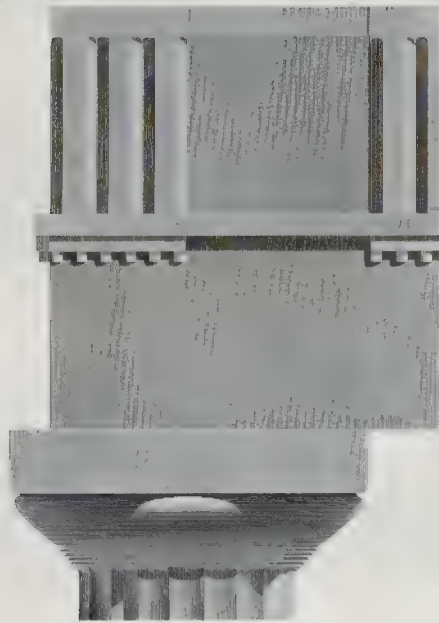
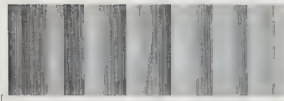
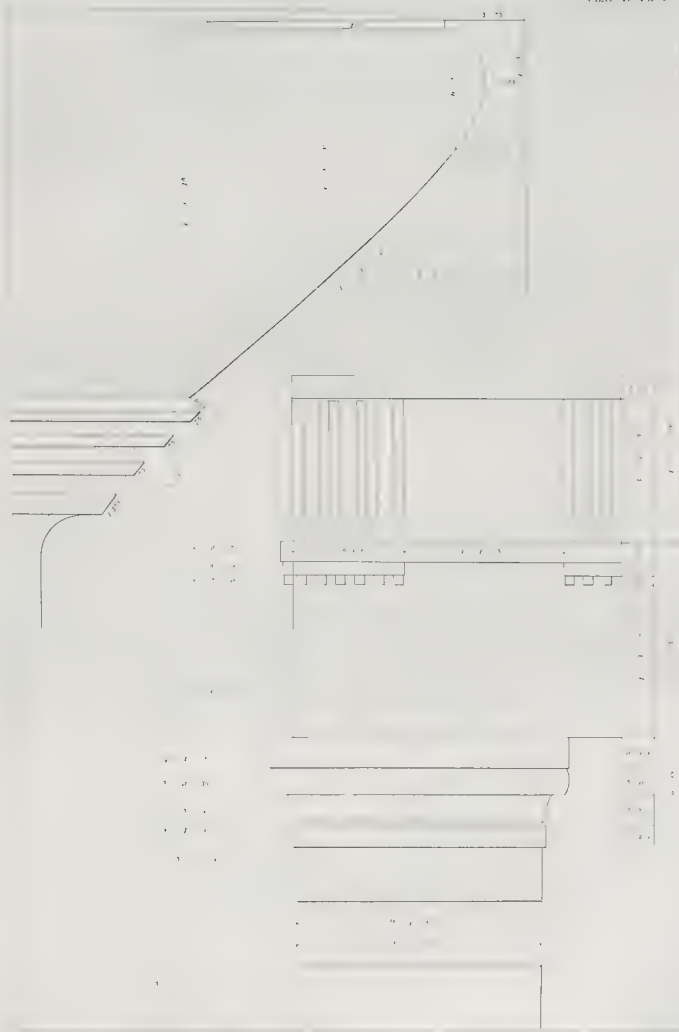
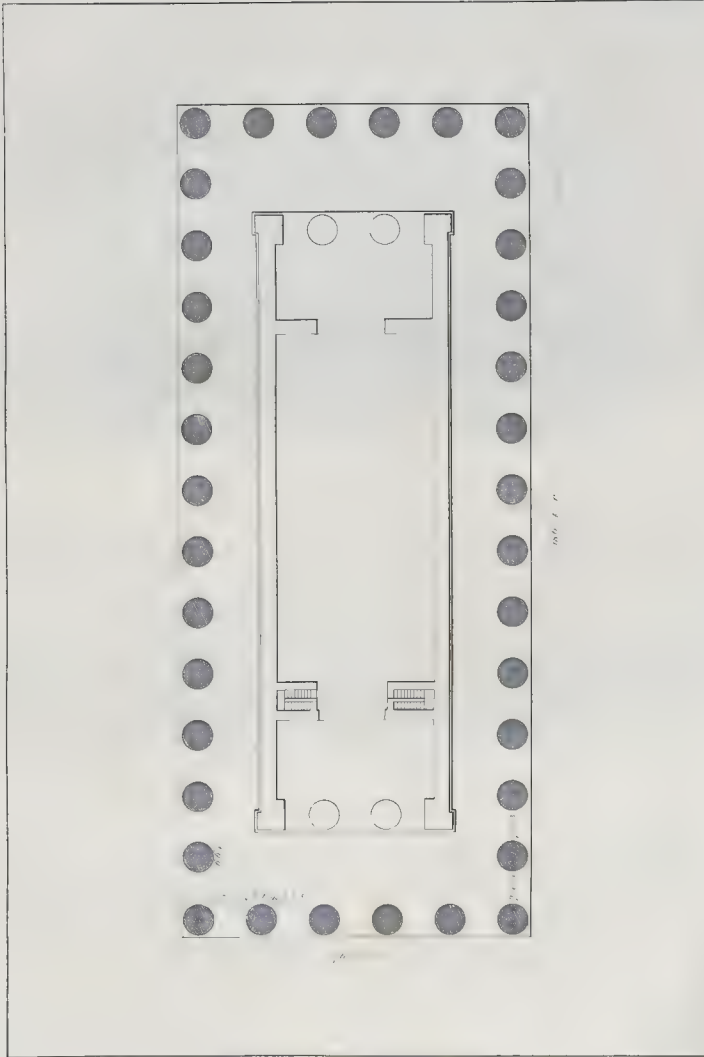


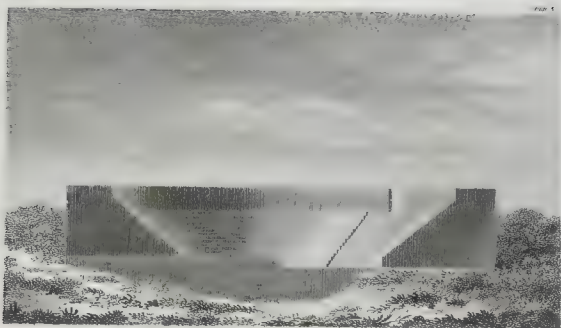
Fig. 2







Plan of the Church of St. Mary, in the town of Thorp.



CHAP. V.

AE G E S T A.

ANCIENT History refers the origin of the city of Aegesta to a period not far distant from the conclusion of the Trojan War. Aeneas, in search of some place of abode for himself and his followers, is represented to have landed in the Island of Sicily, at the foot of Mount Eryx, where he was hospitably received by Acestes. Prior to the arrival of Aeneas, Elymus and Aegestus, who abandoned Troy when taken by the Greeks, had formed a settlement in Sicily; these were joined by the Trojans who accompanied Aeneas; and the united colony was named Elymi, after the first founder. The city¹, which was founded by the Trojan prince, was called Aegesta, after the companion of Elymus². The name was subsequently changed to Segesta³.

¹ The city appears to have been placed at the conflux of two rivers, which were called Simois and Scamander, after the rivers of Troy. STRABO, lib. xiii. p. 905.

² Dion. Halicarn. p. 42.

³ "Oppidum in Sicilia est, quod videtur Aeneas condidisse praeposito ibi Egesto, qui eam Egestam nominavit. Sed praeposita est ei S littera, ne obscuro nomine appellaretur." FEST. POM. in Segesta.

After the defeat of the Athenian forces in Sicily, the Aegestans, who were the immediate promoters of that expedition, dreading the resentment of the Selinuntines, threw themselves into the protection of the Carthaginians, and assisted them in their hostile designs against the neighbouring Grecian states. In a treaty between the Syracusans and the Carthaginians, the possession of Aegesta was secured to Carthage; and Selinus and Himera, which had yielded to her arms, were annexed to her empire in Sicily. The Carthaginians, after this, withdrew their forces.

Dionysius, who had formed the project of seating himself upon the throne of Syracuse, entered into this engagement in order to obtain time for effecting his purposes. His plans being crowned with success, he threw off the mask, and declared war against Carthage. He opened the campaign by laying siege to Aegesta. Upon the approach however of the forces under Imilcar, he abandoned the siege, and retired to Syracuse.

Aegesta remained in the possession of the Carthaginians until the time of Agathocles, who was prompted by his ambition to aspire to the dominion of all Sicily. Having made himself master of this city, he first plundered it, and then changed its name to that of Diceapolis¹. Upon the arrival of the Carthaginian auxiliaries, he retired to Gela, and thence to Syracuse, leaving them in possession of all their former settlements. These, with the exception of Lilybaeum and Eryx, yielded to the forces under Pyrrhus, whom the Syracusans had invited to their assistance. Aegesta, and every other settlement possessed by Carthage before the approach of Pyrrhus, fell again into her power, when he was compelled by the Syracusans to fly from Sicily.

This city appears to have survived the many vicissitudes of fortune which it experienced, and to have retained its importance until a very late period. The Saracenic conquest, which involved all Sicily in ruin and desolation, extended its fatal consequences to Aegesta; and it was then entirely destroyed.

One magnificent monument of the taste and piety of the Aegestans has survived the overthrow of the city. This is a Doric temple, which stands upon the brow of a craggy precipice to the east of the ancient boundary of the city. Any opinion, as to the period in which this building was erected, must rest upon conjecture; unless it be allowed that this is the temple mentioned by Dionysius Halicarnassensis, as the one which was built by the Trojans who remained in Sicily after the departure of Aeneas². The solidity of its

¹ Diod. Sic. lib. xx.

² Τεκμήρια δὲ τῆς εἰς Σικελίους Αἰνείου τε καὶ Τρώων ἀφίξεως πολλὰ μὲν καὶ ἄλλα, περιφανέστατα δὲ τῆς Αἰνείας Ἀφροδίτης ὁ βασιλεὺς ἐπὶ τῇ κεφαλῇ τοῦ Ἑλλάμου ἱερῆμος, καὶ ἱερὸν Αἰνείου ἱερῆμον ἐν Λιγίστῃ· τὸ μὲν αὐτοῦ κατασκευάσαντος Αἰνείου τῇ μητρὶ· τὸ δὲ ἱερὸν, τῶν ὑπολιφθέντων ὑπὸ τοῦ στόλου τῇ μνήμῃ τοῦ σώσαντος· σφῶς ἀνδρόνεια ποθηταμένων. DION. HALICARN. lib. i. 53.

construction affords ground for classing it among the earliest of the existing monuments in Sicily: and if simplicity be a characteristic of age in architecture, this temple may claim a title to the highest antiquity. It is of the hexastyle-peripteral form, there being six columns in the fronts, and fourteen in the flanks, including those at the angles. The columns are unlike those of every other Grecian temple in Sicily, inasmuch as they are without flutings; nor are we led by any circumstance to believe, that there ever was an intention of supplying this additional ornament. Their diameter at the base of the shaft, is $6\frac{7}{8}$.2; and below the capital, $4\frac{11}{16}$.1. A groove is made at the bottom of every shaft; with what intent it is not easy to conjecture, although it has been supposed that they were made for the reception of bronze bases, which, it is imagined, were occasionally affixed. The columns all remain, and are very entire. The stylobate consists of three steps, the upper one of which is sculptured in a very singular manner. Each stone has a projecting knob, similar to what is observed in those which form one of the walls of the Propylea at the Athenian Acropolis. It might appear that these were left for the purpose of assisting in elevating the stones, were it not that they observe a certain order of disposition, which indicates that something more than mere convenience was consulted in leaving them. Some of the stones which formed the upper step have disappeared from the intervals between the columns, which circumstance has given the columns the appearance of being placed upon square plinths. The entablature has suffered very little; and the fastigia, excepting some portions of their cornice, are still very entire.

While our admiration is excited by so perfect a preservation of the whole of the exterior, we are at a loss to account for the absence of every trace of the walls of the Cella: the demolition has extended to the floors of the temple and the peristyles; these have been removed so as to expose the very surface of the rock, which appears to have been levelled, in order to serve for the basis of the whole fabric. The comparative smallness of the stones which formed the walls of the Cella, doubtless admitted of greater facility in their removal, for purposes in which the less civilized possessors of the city might choose to employ them, without respect for their sanctity, or regard for their antiquity.

On the summit of a neighbouring hill, to the north of the temple, the vestiges of an ancient theatre are still to be seen. The ascent to the theatre, which at all times must have been arduous, is rendered almost impracticable from the entire destruction of the road, which no doubt existed in ancient times. The form of the seats, and the extent of the Proscenium, may be traced. Compared with the magnificent structures already described, this was a building of little importance.

PLATE I.

VIEW OF THE TEMPLE.

PLATE II.

PLAN OF THE TEMPLE.

PLATE III.

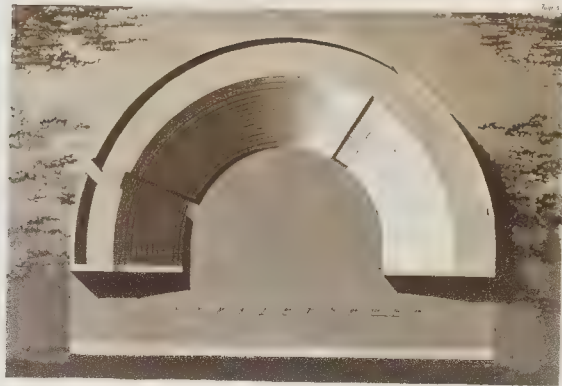
ELEVATION OF THE TEMPLE.

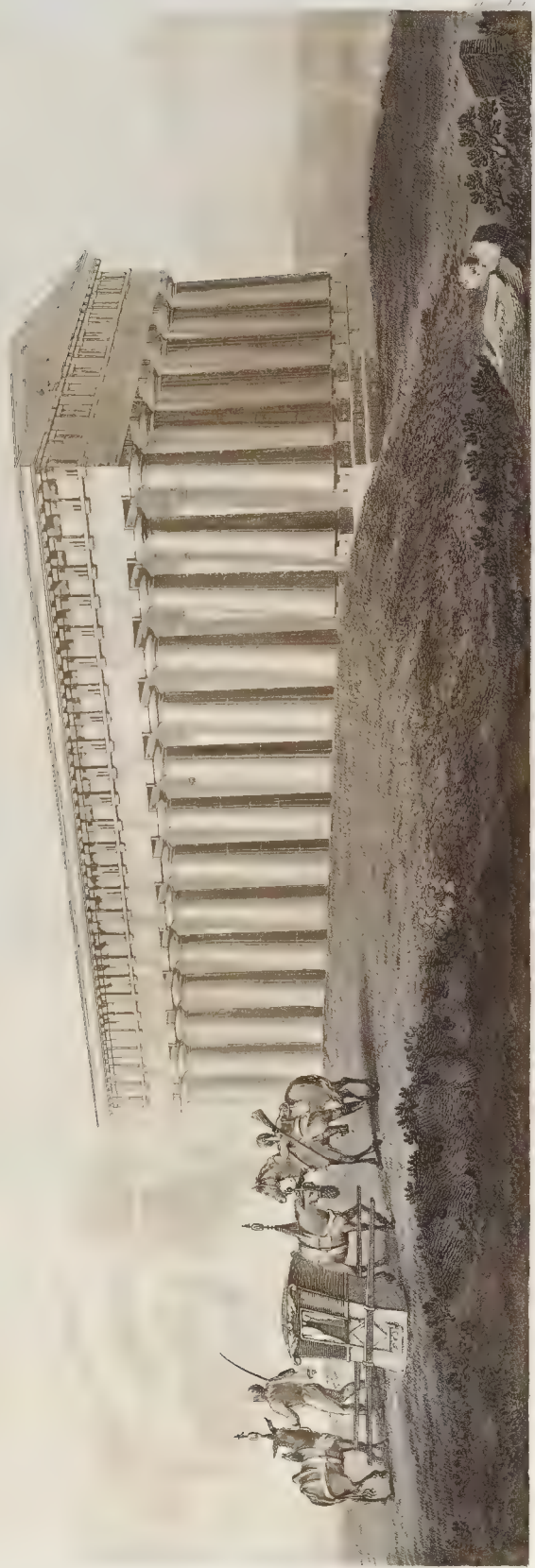
PLATE IV.

ORDER AT LARGE OF THE COLUMNS.

PLATE V.

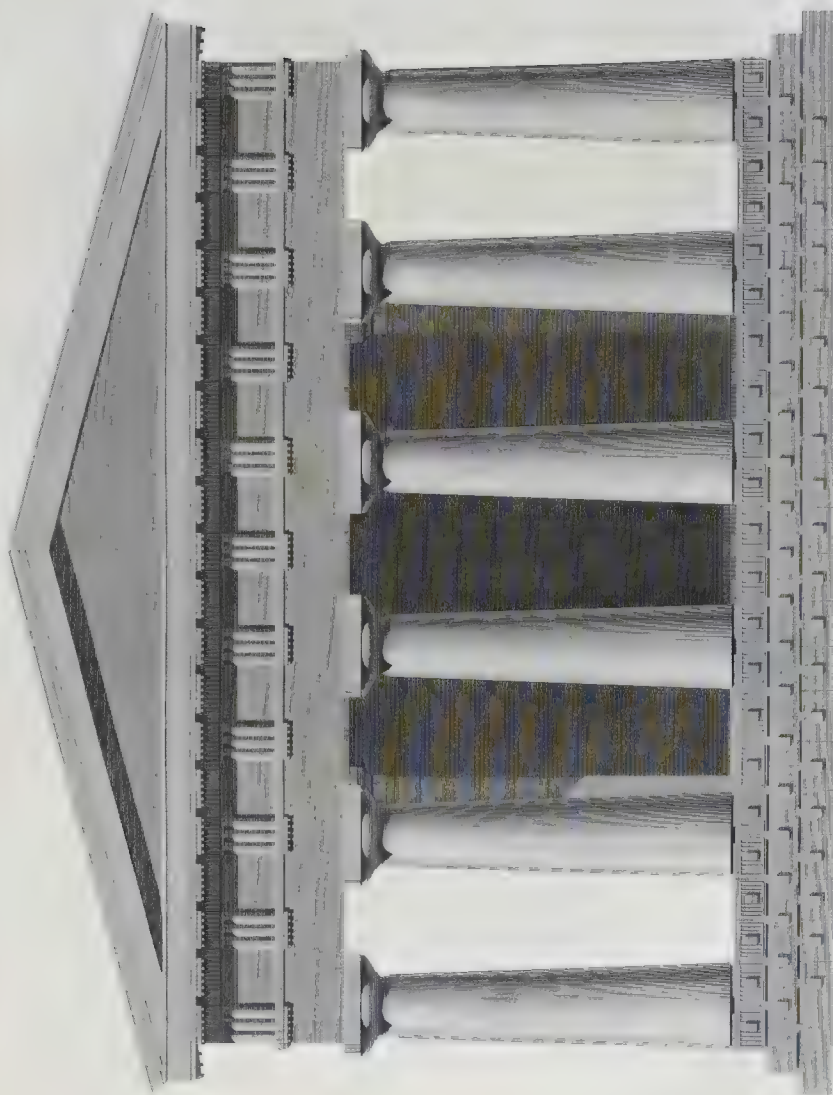
- Fig. 1. Profile of the capital.
Fig. 2. The annulets at large.
Fig. 3. Profile of the steps and bottom of the shaft.
Fig. 4. Plan of the column at the base of the shaft.
Fig. 5. Plan of the capital.





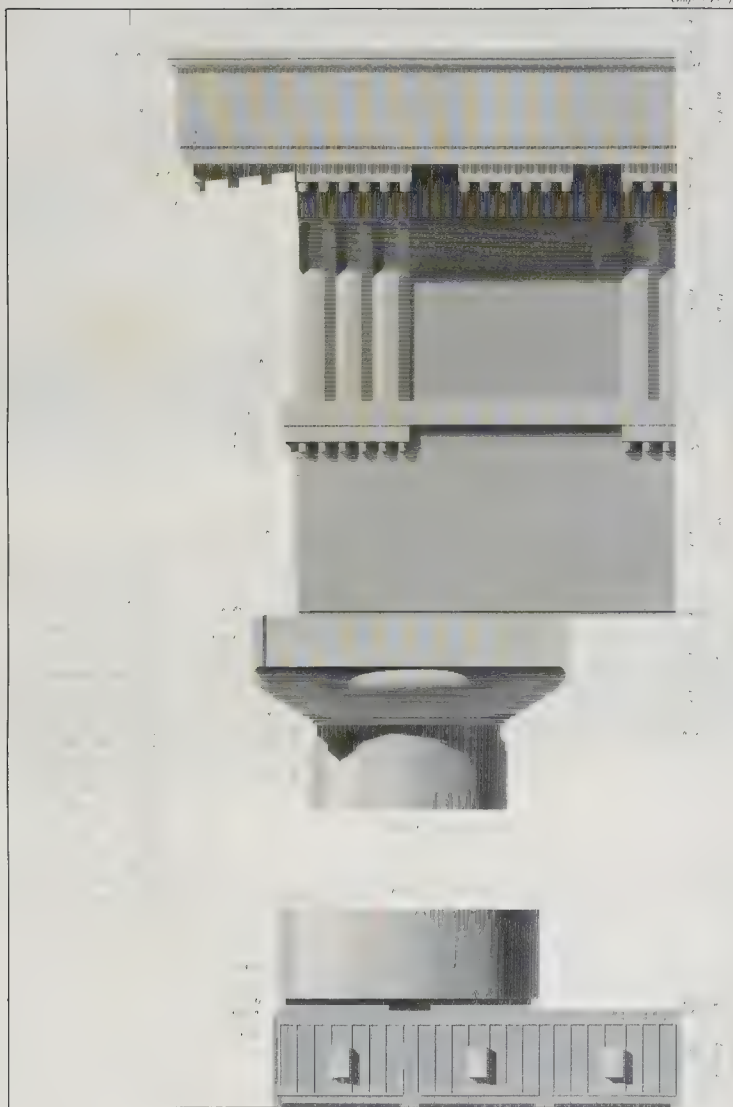
VIEW of the TEMPLE at SEGESTA.





London, 1736. Architectural Plate of the Temple of Mars, by the Architect, James Gibbs, Esq.

Engraved by Samuel Pepes







CHAP. VI.

POSIDONIA, OR PAESTUM.

CONCERNING the origin of the City of Posidonia, historians have left us no determinate account; although many of the ancient writers acknowledge its existence and importance at the periods in which they wrote.

Before the arrival of the Greeks in Italy, the part of the continent called Lucania was inhabited by the descendants of the Picentines and the Samnites. These people, it is conjectured, were driven from their possessions by the Achaeans and Troezenians, who, on their first settling in Italy, established themselves at Sybaris, on the shores of the gulph of Tarentum. Strabo¹ supports the opinion that a colony from this new-founded settlement, either expelled by their fellow-citizens, or with a desire of extending their

¹ Strabo, lib. V.

dominions, crossed the Apennines of Lucania, and, induced by the mild climate of the plains of Posidonia to fix their abode there, drove the inhabitants into the mountains, and seized upon the town, which they enlarged and fortified.

The name of Posidonia, which they gave to their newly-acquired city, was what induced the historians of later times to suppose that its founders were the Troezenians, who accompanied the Achaeans into Italy, and assisted them in the reduction of Lucania; deriving it from Poseidon, by which title Neptune was worshipped in Troezen¹.

At this period the Grecian adventurers had acquired a considerable territory in the south of Italy, being actually in possession of Sybaris, Crotona, Locri, Caulonia, Metapontum, and Tarentum. Posidonia, soon after its occupation by the Sybarites, became equal in importance to the most powerful of these settlements.

The spot thus possessed by the Troezenians was the most fertile and flourishing in Lucania: the mildness of the climate, and the productions of the country, continued in after-ages to be the topics of praise with the Latin Poets. Martial, Virgil, Propertius, and Ovid, have celebrated its fertility and natural productions. The situation of Paestum was most happily adapted to the purposes of agriculture and commerce, placed as it was in the centre of a widely-extended plain, bounded by the rivers Silarus and Accius on the north and south, sheltered on the east by the mountain Alburnus, and open to the bay on the west. The port Alburnus was near the mouth of the Silarus: some remains of it are said to be yet discoverable². This port, from its situation, was highly advantageous to the interests of the city, and was frequented by the merchants of distant nations. Strabo³ informs us that Jason visited this port in the ship Argo, and erected a temple on the shore to Juno Argiva⁴.

During a period of more than two centuries from their first establishment, the Posidonians enjoyed a state of happiness and tranquillity in their possessions. The first serious attempt to disturb them was made by Dionysius tyrant of Syracuse, who undertook to invade the Grecian territories in Italy. Having joined his forces to the Lucanians, he gained several advantages over the different Grecian states which had united to oppose him. Being obliged to return to Sicily without obtaining any decisive victory, he left

¹ Strabo, lib. viii. p. 373.

² "Son' anche visibile presso al fiume alcune acque stagnante e profonde; i paesani le chiamano Sele morto, sotto le quale sono sepolte delle fabbriche, residu di moli, e d'antichi costruzioni." PAOLI, de Paest. Topog.

³ Lib. V. p. 252.

⁴ Pliny says that the Temple of Juno was erected in the neighbouring territory of the Picentini, which was only separated from that of the Posidonians by the river Silarus. Nat. Hist. lib. iii. c. 5.

the harassed Greeks to contend with the Lucanian Aborigines. Posidonia fell into the power of the latter soon after the commencement of the war between the Romans and the Samnites, which took place in the 413th year of Rome⁵.

The Lucanians, having obtained several advantages over the united states, and gained possession of Crimissa and Metapontum, compelled the Greeks to implore the assistance of Alexander king of Epirus, who, acceding to their request, laid siege to Posidonia: but, notwithstanding his successes in two pitched battles, he was finally obliged to raise the siege, and leave the Lucanians in the undisturbed possession of the city. This they retained until the 480th year of Rome, when the defeat of Pyrrhus, who had been induced to assist them against the Romans, lost them Posidonia. Most of the Grecian states were soon afterwards reduced to Roman colonies. Posidonia became a municipal town, and was inhabited by a colony sent from Rome, in the 481st year of the city. The new possessors changed its name to Paestum⁶.

When Hannibal had become formidable by his brilliant victories in Italy, Rome, notwithstanding her late rejection of the proffered assistance of some of her newly-formed colonies, now found herself in a situation to demand their co-operation⁷. Paestum was amongst those which continued true to their allegiance, and the foremost to comply with the demand of the Romans. From this time, until the reign of Augustus, all mention of it ceases to be made; and it only then occurs in the works of the Poets, who celebrate its fertility, and extol its miraculous roses. During the interval between this period and the invasion of Italy by the Saracens, little more is known of it, than that it was one of the first, among the cities in the south of Italy, to receive the Christian religion. The Paestans, from this circumstance, were distinguished by St. Paulinus as a good and virtuous people.

The Saracens, crossing from Sicily about eight hundred and forty years after the Christian aera, took possession of the country about Paestum, and settled at Agripoli, in the immediate vicinity of the city. When they were obliged to abandon that part of Italy, they plundered the city, and destroyed the dwellings. The see was then removed to Cappaccio, the bishops retaining the title of Paestum. What was spared by the Saracens, was carried off by Robert Guiscard in 1080, who stripped the temples at Paestum in order to decorate the church he had founded at Salernum. Paestum, after this, became a very inconsiderable town, and experienced a rapid decline of its population. From the neglect of proper cultivation, and other causes, the marshes surrounding it

⁵ Strabo, lib. vi. p. 254.

⁶ Vell. Patere. I. 14.

⁷ Livii Decad. III. lib. xxii. 36.

ceased to be drained, and the stagnant waters emitted a vapour so prejudicial to the inhabitants, that by degrees they retired to the mountains.

Thus deserted, the remains of its former importance were consigned to oblivion; and the people of Italy appear to have been ignorant of their existence, until the baron Joseph Antonini, in 1745, published a work upon Lucania, in which he particularly dwelt on the magnificent ruins of Paestum.

The present town lies within the circuit of the ancient walls: it retains the Roman name, with the Italian termination. *La Citta di Pesto* consists of a few scattered cottages, and the deserted residence of the former bishops. Its distance from Naples is computed at sixty English miles, the road following the sinuosities of the bay of Salernum.

The plains of Paestum are entered by passing the Silarus a few miles above its mouth, at a place called *La Scafa*, where a ferry has been established. The river is still very considerable; and the torrents which, after a fall of rain, descend from the mountain Alburnus, render it extremely rapid. From hence to the site of the ancient city are six miles, across plains now desolate and barren, although formerly so celebrated for their fertility.

At the foot of the city walls, a small branch of the Salsus, descending from the heights of Alburnus, flows into the plain, where it divides itself into several small streams, and overruns the levels between the city and the sea: its original channel has been choked up by the sand, which the sea has been continually raising. This interruption of its natural course, which, in the time of the ancient possessors of Paestum, was prevented by the industry of the inhabitants, has been for ages suffered to gain head: the stream, thus driven into new channels, wanders in various directions over the plain; and from the stagnant pools which are formed, unwholesome exhalations arise; insomuch, that in summer the most fatal effects are experienced by those who sleep in the immediate neighbourhood. This was probably the occasion of the total desertion of the city in 1580.

The walls are in many places existing to a considerable height: some of the towers also, placed at the angles, still remain, as well as some vestiges of the ancient gates. One of these, on the east side, is nearly perfect, and its arched opening entire. The walls form an irregular polygon, whose circuit is about three English miles.

The air of desolation which reigns in the environs of this once populous city, heightened by the deserted aspect of the ruins, is in no degree relieved by the appearance of a few wretched hovels, which serve as temporary habitations to the keepers of the

numerous herds of buffaloes. The uncouth wild appearance of these animals impresses more strongly the idea, that we are here far removed from the abode of civilized man.

The principal ruins of the ancient city consist of the walls, the remains of three temples, vestiges of an amphitheatre, and two spots distinguished by heaps of stone, which point out the site of buildings of some importance. Of all these, perhaps, the only one which has claims to Grecian origin is the Great Temple¹, supposed to have been dedicated to Neptune. This indeed possesses all the grand characteristics of that pre-eminent style of architecture. Solidity, combined with simplicity and grace, distinguish it from the other buildings, which, erected in subsequent ages, when the arts had been long on the decline, in a great degree want that chastity of design for which the early Grecian is so deservedly celebrated.

There can exist little doubt, in the minds of those who are accustomed to contemplate the features of ancient architecture, that this building was coëval with the very earliest period of the Grecian migration to the south of Italy. The Grecian character is too strongly marked to admit of any argument, whether its origin was prior or subsequent to the possession of Posidonia by that people. Low columns with a great diminution of the shaft, bold projecting capitals, a massive entablature, and triglyphs placed at the angles of the zophorus, are strong presumptive proofs of its great antiquity. The shafts of the columns diminish in a straight line from the base to the top, although at first sight they have the appearance of swelling in the middle. This deception is caused by the decay of the stone in the lower part of the shafts, which there has taken place in a greater degree than elsewhere. The sharp angles of the flutes are within the reach of every hand; and as they offer little or no resistance to the attacks of wanton or incidental dilapidation, they have not failed to experience the evils to which they were exposed by their delicacy and situation.

¹ Paoli, whose ideas of Grecian proportion are founded upon the authority of Vitruvius, has endeavoured to prove that the temples of Paestum were built prior to the arrival of the Greeks in the south of Italy. His chief arguments for believing them to have been of Etruscan origin are contained in the following passages:

"Le colonne vengon poste in grandissima vicinanza non solo fra loro, ma anche per rispetto a' muri delle Celle interne, Quest' insolita prossimità, per la quale troppo si diminuiscono le distanze, sappiamo benissimo, dallo stesso Vitruvio, che non poteva convenire nè a' tempi più moderni, nè a qualunque ordine Greco. Poichè parlando egli in generale della distanza delle colonne lasciò scritto, che se lo spazio posto tra loro fosse quanto un diametro e mezzo delle medesime, ed anche se avesse corrisposto a due diametri, sarebbe stata questa un viziosa proporzione, e da tacciarsi per molte ragioni come biasimevole; Finalmente o niuno spazio o angusto assai rimarrebbe pel passaggio intorno alle Celle. Or che avrebbe detto, e quale sconcezza ed incomodo non avrebbe trovato il Romano architetto in un tempio, ove non fossero le distanze fra le colonne, che d'un sol diametro delle medesime? Questa proporzione non fu usata mai da' Greci, come lo attestano generalmente i professori benemeriti dell' architettura, assicurandoci (Palladio di Arch. lib. iv. c. 31.) di non aver trovato mai o tempio o edificio alcuno, nel quale fossero gl' intercolumni più ristretti delle misure Vitruviane sopra riportate." PAOLI de Maj. Templo Diss.

Excepting the circumstance that this temple was hypaethral, its plan differs but little from those of the hexastyle temples already described. It has six columns in the fronts, and fourteen in the flanks, including those at the angles. The upper step of the stylobate is a parallelogram, in length $195.4.0$, and in breadth $78.10.0$. The intervals between the angular columns, like those in every Grecian temple of the Doric order, are made less than the others, in order, that by placing the triglyphs at the angles of the zophorus, the metopes might be of equal width. The columns have twenty-four flutings, contrary to what is observed in every other instance of the Doric order, where the number of the flutings does not exceed twenty: the number in the columns of the lower range within the Cella, is, however, only twenty; and in those of the upper range, sixteen. The plan of the flutes, at the base of the shafts, is a segment of a circle: below the capital, the plan is a portion of an ellipsis.

The drops below the triglyphs are conical, as were also those in the mutules, if we may judge from the form of the holes cut in the under surface to receive them. It is singular that not one remains in this situation; a circumstance which has led some to infer, that they were formed of stucco, or some other perishable composition.

The stylobate consists of three steps: five others gave access to the Cella; the floor of which is nearly five feet above the level of that of the peristyles. The Cella was approached both by the Posticum and Pronaos. In the transverse wall of the latter were inserted the staircases which conducted to the roof and the apartments over the vestibule. Part of this wall is remaining at the south-east angle of the Cella; and a portion of the door-way, by which the staircase on that side was approached, is clearly to be distinguished. The Cella was separated into three divisions, by a double range of columns, two tiers in height: these were intended for the support of the roofs which covered the lateral peristyles; leaving the center division exposed to the air. This circumstance is sufficient to justify the conjecture that the temple was dedicated to Jupiter; and not to Neptune, as has been generally supposed. The knowledge that the city received its appellation from a title of Neptune, is certainly in favour of the latter supposition, although it is by no means conclusive. On the other hand, it appears that hypaethral temples were generally, if not universally, dedicated to Jupiter.

Not a single column, either of the outer peristyles, or of the vestibules, is wanting; and the entablature, with the exception of a few places, is perfect all round. The columns are $6.10.35$ in diameter, and $23.11.5$ in height, including the capitals: the whole entablature is $12.2.2$ in height. The columns of the interior ranges are $4.8.1$ diameter, and $19.9.0$ high, including the capitals. The diameter of those in the upper ranges was determined by the diminution of the shafts in the lower; since each upper and

lower column may be considered as a frustum of the same cone, continued through the epistylia. All the lower columns are yet remaining, together with seven of the upper, four on the south, and three on the north side. The lateral walls of the Cella have almost entirely disappeared, excepting such parts of them as were immediately contiguous to the antae of the vestibules.

The stone used in the construction of this and the other temples was brought from the quarries in the mountain Alburnus. It is a stalactite, formed by a calcareous deposit of water, of the same nature as the *Travertino*, with which St. Peter's, and many of the modern buildings at Rome, are constructed. A thin coating of stucco was laid over the whole, to fill up the interstices of this porous stone: small portions of it may still be seen attached to different parts of the temple. Age has given to this temple a deep tint of reddish brown; whilst that of the other temples is a grey, approaching very nearly to that which we observe the walls of the city to have assumed. The colour of the stone of the latter, seems, as it were, a mean between that of the Great Temple and of stone lately taken from the quarries.

The form of the second temple was pseudo-dipteral, and differs from every other existing, inasmuch as it has nine columns in the fronts¹; the Pronaos has, consequently, three columns placed between the antae. Three columns of a range which divided the Cella are still remaining; the use of which was probably to support the roof. The position of these columns has led to a variety of conjectures about the purposes to which this building was appropriated. Paoli calls it a Basilica; and Piranesi distinguishes it by the title of *The College of the Amphictyons*. Delagardette follows the opinion of Paoli; but Major differs from both, and speaks of it in the following words: "It does not seem to exhibit the form of a Basilica, because its portico is on the outside; whereas those described by Vitruvius were on the inside: nor can he suppose it simply to have been a portico, as the ruins of the walls of the Cella are still visible. All its other parts (the odd number of the pillars in the front excepted, and the above-mentioned range of columns in the middle) seem characteristics of a temple only." Delagardette denies the existence of any vestiges of walls; and asserts, that what have been mistaken for such are nothing more than the remains of epistylia, which he imagines, without any reason for the conjecture, were supported by a range of columns on each side². The View to which he refers, in confirmation of his assertion, establishes beyond a doubt the conjecture

¹ M. Le Roy, in his *History of Civil Architecture*, mentions this circumstance, and alludes to the Temple of Jupiter Panhellenius as another instance of an uneven number of columns occurring in the fronts of temples. Both Major and Delagardette quote the passage in which this ill-founded assertion is made.

² "Soufflot, Major, et Paoli, ont tous trois fortement exprimé des arrachements considérables de mur aux faces intérieures de ces antes, de manière à faire croire qu'ils y avaient vu un mur, ou du moins des vestiges qui en attestaient l'existence. S'il y en a eu un, les vestiges en ont aujourd'hui entièrement disparu." *Décrip. de la Basilique*.

of Major as to the prior existence of walls, which, as in every other instance, were terminated by the antae of the vestibules. These portions, as the View clearly explains, remain attached to the capitals of the antae: had they been above the capitals, and, at the same time, if the antae appeared to have been originally insulated, there might have been some ground for such a conjecture to rest upon. Delagardette concludes, moreover, that no walls could possibly have existed, from his ineffectual attempt to discover any foundation for their support, without seeming to be aware that the columns which supported these imaginary epistylia would have equally required a foundation.

The same author supposes that the interior range of columns began with the centre column of the Pronaos, and, in conformity with this opinion, introduces another column between that and the first of the remaining columns. Such an interpolation would cause a great inequality of the intervals: the width of the first intercolumniation would be to the second in the ratio of five to three. In this case, also, the epistylum of the range within, unless it terminated abruptly over the first column, must have rested in part upon the centre column of the Pronaos. It is evident that this could never have been the case, from the uninterrupted continuation of the epistylum of the Pronaos, which is apparent, as well on the side next the Cella, as on that next the front.

One circumstance seems to have escaped the notice of all those who have described the temples at Paestum, which, if known, would probably have induced Delagardette to forego this conjecture: and that is, the existence of two steps, the upper of which in part supports the first column of the interior range. Had this step been the basis of the transverse wall of the Cella, as was commonly the case, and the same rule been observed in the Posticum, the length of the Cella between these walls would have been very nearly double its width; which proportion we know to obtain very frequently in the Cellae of temples.

Hence it would appear, that this, in common with other temples, had a Cella; and the deviation from the plan generally adopted, in having a range of columns in the centre of the Cella, arose from the necessity of supporting the roof; since if it was not intended that the temple should be hypaethral, one range of columns would be sufficient for such a purpose. It cannot be objected that the introduction of these columns would interfere with the performance of the religious ceremonies; since each of the aisles is of greater width than the centre aisle of the Great Temple. The temple might have been dedicated to two Divinities, which was not unusual with the Romans¹. The form of the temple may be

¹ The Temple of Jupiter Capitolinus at Rome appears to have been hypaethral: the Cella was, in consequence, in three divisions, each of which was dedicated to a different Deity.

² Εὐ δὲ αὐτῶν, τρεῖς ἕνισι σκεῖαι παρόλληλοι, κοινὰς ἔχοντες πλευράς. μέσος μὲν, ὁ τοῦ Διὸς· παρ' ἑκάτερον δὲ τὸ μέρος, ὃ, τι τῆς Ἥρας καὶ τῆς Ἀθηνᾶς, ὑπ' ἑνὸς αὐτοῦ καὶ μιᾶς στέγης καλυπτόμενοι. DION. HALICARN. lib. iv. 259.

considered as a variety of that which admitted of interior columns; and the deviation from the rule generally observed of placing an even number of columns in the fronts to have arisen from the determination to adopt a single instead of a double range of columns within the Cella for the support of the roof. Such a striking deviation from the simple style of ancient architecture can only be attributed to the vitiated taste of the age in which this temple was designed. This observation leads to the consideration of the probable period of its construction. From the great similarity of the capitals of this and the lesser temple, and the general character of the mouldings, we may adopt the opinion so generally prevalent, that they were coëval.

Delagardette considers the columns of these temples as the production of Grecian workmen; and the superstructures of both, a restoration by the Romans. In order to reconcile the want of grace in the columns of the pseudo-dipteral temple with the well-known symmetry of the Grecian shaft, he imagines their form to have been altered from that originally given to them; and that they have undergone a gradual reduction from the centre to the base of the shaft. But since, in this case, the shafts of the columns must have projected before what is now the face of the third step, he conceives the whole stylobate to have experienced similar treatment. This idea is so extravagant, that it is needless to controvert it: we need only remark, that the diameter of the columns, as long as they retained what he conceives to have been their original form, must have been greater than the width of the intercolumniations, as he himself allows; whereas, among the Greeks, they were invariably less.

There does not appear to be any reason whatever for the supposition that the superstructures were of a date more recent than the other parts of the two buildings: on the contrary, the forms of the capitals, the mouldings of the epistylia, the bases of the columns in the Pronaos of the lesser temple, the disposition of its triglyphs, the mouldings of the cornice, and the pannels in its soffite, together with the equi-distance of the columns in the fronts of both temples, too plainly evince a uniformity of style to leave a doubt of the originality of every part. If this be admitted, we shall no longer hesitate in deciding, from the manifest predominance of the early Roman style over the borrowed features of the Grecian, that their origin is to be looked for in an age subsequent to the æra of the Roman conquest.

It must be apparent that the Romans had means and abilities to undertake and execute structures of equal magnificence, if we reflect upon the size and extent of the walls which surrounded the city; for that these are of Roman origin is clear, from many circumstances, and particularly from the adoption of the arch in the gateways. It is not improbable, that, upon obtaining possession of the place, the Romans immediately began the work of circumvallation, with the view of securing their conquest. This supposition will bring the

date of the temples within the 481st year of Rome, about which time arches appear to have been first introduced into Roman buildings¹. The flourishing state of the colony may be inferred from the account given of it by Livy², who relates, that, after the fatal battle of Cannae, the Paestans voluntarily contributed the supplies for the Roman army; and afterwards equipped a considerable fleet, which was sent to the relief of Tarentum³.

The form of the first of these temples may be considered as a species of the pseudo-dipteral, the distance between the columns of the peristyles and the walls of the Cella being sufficient to admit of another range of columns. It differs from the pseudo-dipteral of Vitruvius in the number of the columns in the fronts and flanks; having in each of these eighteen, and nine in each front, reckoning those at the angles. Its length, measured upon the upper step, is 176.9.0, and its breadth 80.0.0. The diameter of the columns at the base of the shafts is 4.9.75; and their height, including the capitals, 21.0.0. The shafts diminish from their base to the top, although not in a straight line, like those of the Great Temple, but in a curve, which diverges more rapidly from a vertical line as it recedes from the base. The capitals of the columns differ from those of any temple yet described, both in the form of the ovolo, and the necking below it. The lower part of the ovolo is ornamented with sculpture, which is not alike in all the capitals: in some it is altogether omitted. The shafts are channeled into twenty flutings, which terminate in a semi-circular form at the top. The necking recedes from the face of the shafts, and is enriched with sculpture. The antae of the Pronaos, contrary to the uniform practice of the Greeks, diminish in the same manner as the columns, and are crowned with a projecting capital of a singular form.

The form of the mouldings which surmounted the epistylum cannot be accurately ascertained: it is however very evident that the listel and drops, which are always found to accompany the triglyphs of the Grecian zophorus, could never have existed; although we are not to infer, from this circumstance, the total omission of triglyphs; since, in the lesser temple, where the remains of triglyphs are yet to be seen, the same style of moulding is preserved above the epistylum. The zophorus was originally formed of two vertical layers of stone, the exterior of which, together with the whole of the cornice, has disappeared.

¹ KING's Munim. Antiq. Vol. III.

This chapter was written long before Dutens' pamphlet, 'On the earliest adoption of the arch among the Ancients,' had appeared. This is not a proper place to enter into a refutation of what Dutens advances: it will be sufficient here to state, that among the many examples, quoted by that author, of the adoption of the arch in Sicily, there is no one instance in which it is *scientifically* constructed, excepting in the Odeum of Catania, which is avowedly of a date subsequent to the Augustan age. With regard to the bas-relief of the Syren in the centre stone of the arch at Paestum, which is Dutens' *grand cheval de bataille*, in the state in which it now appears, it would be bold, even in the most experienced antiquary, to venture an opinion as to the style of sculpture which it most resembles.

² Liv. xxvii. 10.

³ Ibid. xx. 39.

The lesser temple is hexastyle-peripteral, having six columns in the fronts, and thirteen in the flanks, reckoning those at the angles; and in these respects it agrees with the received idea of a Grecian hexastyle temple. The plan of the interior, so far as can be ascertained from such parts as are now existing, differed however very considerably from that of any Grecian temple known to us.

The temple within the peristyle appears to have consisted of an open Vestibule, a Cella, and an Opisthodomus or Sanctuary. Instead of a continuation of the walls of the Cella, the Pronaos was a portico, open in the front and sides, and terminated by the transverse wall of the Cella. The foundations of this wall may still be traced, and indicate the entrance to the Cella. It is not possible to ascertain whether the temple had any approach from the west. The columns of the Pronaos are altogether different from those of the peristyles: the shafts are channeled into twenty-four shallow flutings, and were placed upon circular bases projecting only in a small degree. The height of the columns and the form of their capitals cannot be ascertained, since the bases of four, with a small portion of shafts attached to them, alone remain.

The length of the temple, measured upon the upper step, is $107.9.93$, and its breadth $47.7.9$. The columns are $4.2.9$ in diameter at the base of the shaft, and $20.4.25$ in height, including the capitals: they are equi-distant in all the fronts, and their intervals are little more than a diameter. The shafts diminish in a straight line, and terminate against the astragal, below the necking of the columns: they have twenty flutings, whose plan, both at the base and at the top, is the segment of a circle. The capitals are somewhat similar to those of the pseudo-dipteral temple, although their projection is not so great.

The upper part of the epistylum is formed by a course of stone, 11.5 inches in depth, the mouldings of which are almost wholly obliterated, through the scaling of the stone. The epistylia over the columns of the angles are jointed diagonally, a mode which does not appear to have ever been practised by the Greeks. The method of placing the triglyphs immediately over the axes of the angular columns is peculiar to the Romans, who, with scarcely a single exception, left half a metope at the angles of the zophorus. A triglyph, in the centre of the east front, is the only one remaining; all the others have experienced an utter decay: this is owing to the nature of the stone used in their formation, which is a species of soft tufa. The grooves which were left in the frieze for a partial insertion of the triglyphs, show the manner in which they were disposed. The only triglyph which still retains its original position is of greater width than the groove, so that it lies in part upon the face of the adjoining metopes.

The cornice has no resemblance whatsoever to the Grecian Doric; it is without mutules: instead of these, pannels are sunk in the soffit of the principal member.

Between the greater and the smaller temples, the vestiges of three several buildings are distinctly to be perceived. The most easterly was probably an Amphitheatre; but as little more than the general form of it remains, no accurate admeasurements of its extent can be possibly obtained. A little to the west is a confused pile of ruins, composed of broken entablatures, and other portions of an edifice of the Doric order of architecture. Several metopes and triglyphs are scattered about the ruins: the former are embellished with sculpture. The whole appears to have been the production of later times; and the capitals of some Corinthian pilasters, found amongst the ruins, are of very rude workmanship. This building is supposed to have been formerly a Circus.

Between the two last-mentioned piles of ruins, a great inequality of the ground is perceptible: this arises from the fallen fragments of some considerable edifice, of what description it is impossible to say. The great accumulation of soil precludes the possibility of investigation, without the aid of labourers to remove the earth, which it would be difficult to procure, on account of the remote situation of the spot.

These, with the ruins of the walls of the city, and considerable remains of one of its gates, are all that is left of Ancient Paestum. A mineralogical description of the stone with which these buildings are constructed is given by Delagardette, who submitted the specimens he procured to the inspection of M. Le Sage, Professor of Mineralogy. With this Analysis we shall close our account of Paestum.

“ PIERRES DE LA MURAILLE ET DES ACQUEDUCS DE PAESTUM.

“ Dépôt calcaire mameloné, d'un blanc grisâtre formé à la manière des stalagmites; “ on y trouve des impressions des feuilles. Ce dépôt, de la nature de l'albâtre, a de la “ solidité, quoiqu'il ait des interstices.”

“ PIERRES DES COLONNES DES TEMPLES.

“ Dépôt calcaire d'un blanc grisâtre en partie composé de stalagmites mamelonés “ offre encore des interstices, des pores, et des cylindres creux, dus à la destruction “ des substances végétales.

“ Une cassure de cette pierre offre une petite coquille contournée en spirale, comme la “ corne d'Ammon.”

"ENDUIT DE STUC CALCAIRE QUI RECOUVRE LES EDIFICES.

"Cet enduit est formé d'un mortier fait avec une espèce de sable très-fin agglutiné
"par la chaux: mortier sur lequel on passe plusieurs couches de chaux éteinte, qu'on
"polit ensuite par le frottement."

PLATE I.

GENERAL VIEW OF THE RUINS OF PAESTUM.

PLATE II.

VIEW OF THE HYPAETHRAL TEMPLE.

THE town in the back-ground is Cappaccio Nuovo, upon Mount Alburnus.

PLATE III.

PLAN OF THE TEMPLE.

PLATE IV.

ELEVATION OF THE FRONT OF THE TEMPLE.

PLATE V.

SECTION THROUGH THE PRONAOS AND OUTER PORTICOES.

PLATE VI.

SECTION THROUGH THE CELLA AND OUTER PORTICOES.

PLATE VII.

LONGITUDINAL SECTION OF THE TEMPLE.

PLATE VIII.

ORDER AT LARGE OF THE PORTICO.

PLATE IX.

CAPITAL OF THE ANTAE, AND THE ENTABLATURE OF THE PRONAOS.

PLATE X.

ORDER AT LARGE OF THE INNER PERISTYLES.

PLATE XI.

- Fig. 1. Profile of the capital of the columns.
Fig. 2. The annulets at large.
Fig. 3. Plan of the flutings.
Fig. 4. Profile of the capital of the columns in the upper range.
Fig. 5. The annulets of the same at large.

PLATE XII.

VIEW OF THE PSEUDO-DIPTERAL TEMPLE.

PLATE XIII.

PLAN OF THE TEMPLE.

PLATE XIV.

SECTION THROUGH THE PRONAOS.

PLATE XV.

ORDER AT LARGE OF THE COLUMNS OF THE PORTICO.

Fig. 1. Profile of the necking of the columns.

Fig. 2. Plan of the shaft below the capital, and the different ornaments with which the capitals are enriched.

PLATE XVI.

Fig. 1. Capital of the antae of the Pronaos.

Fig. 2. The contour of the shafts of the columns, shewing the diameters at different heights.

PLATE XVII.

VIEW OF THE HEXASTYLE TEMPLE.

PLATE XVIII.

PLAN OF THE TEMPLE.

Those parts which are shadowed lighter, are, in a great measure, added from conjecture.

PLATE XIX.

ELEVATION OF THE TEMPLE.

PLATE XX.

ORDER AT LARGE OF THE COLUMNS.

THE mouldings over the epistylum are restored from Piranesi's View of this Temple.

- Fig. 1. The soffite of the principal member of the cornice.
Fig. 2. Profile of the necking of the capitals.
Fig. 3. The base and part of the shaft of the columns of the Pronaos.

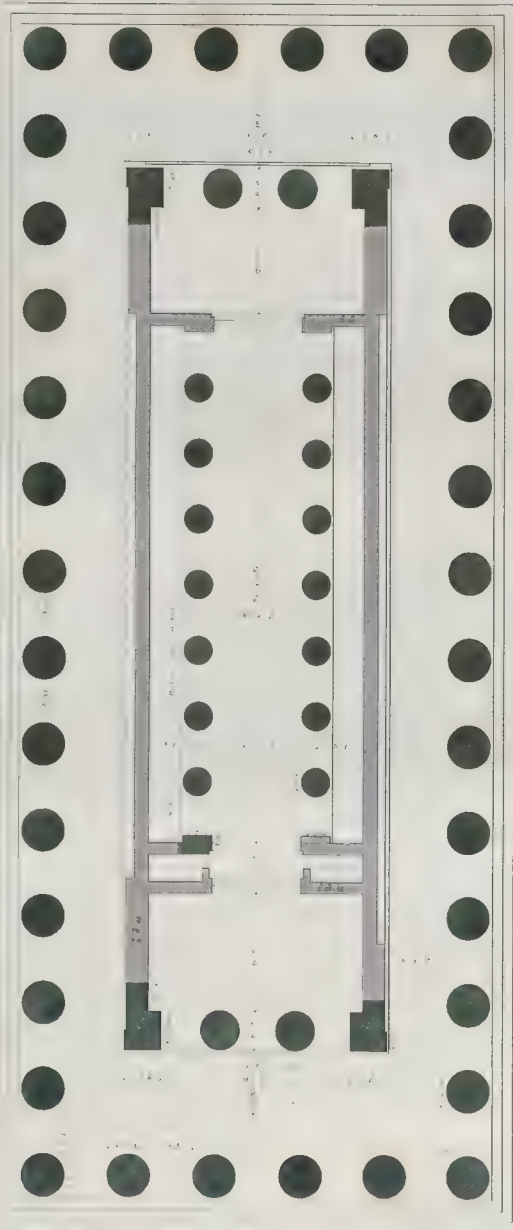


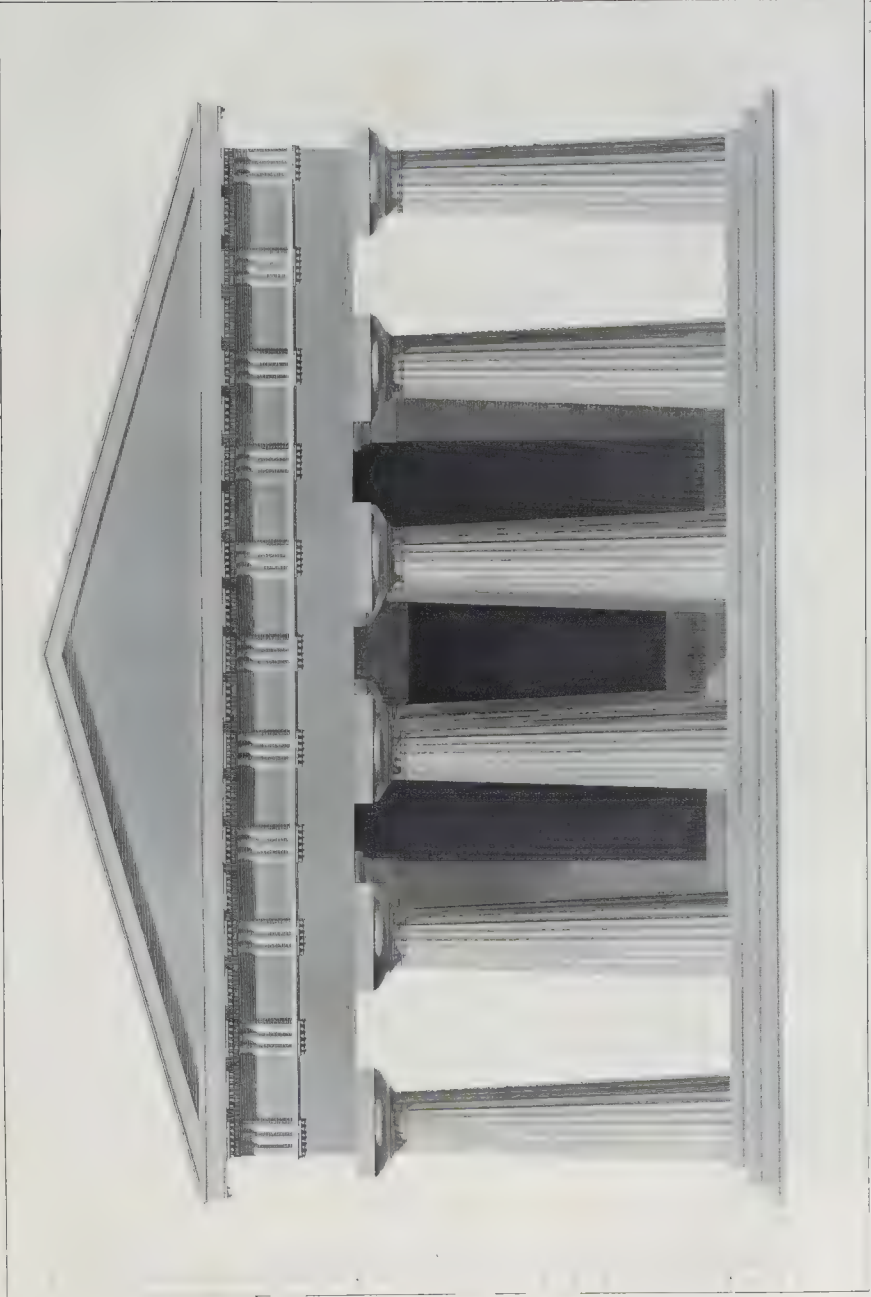


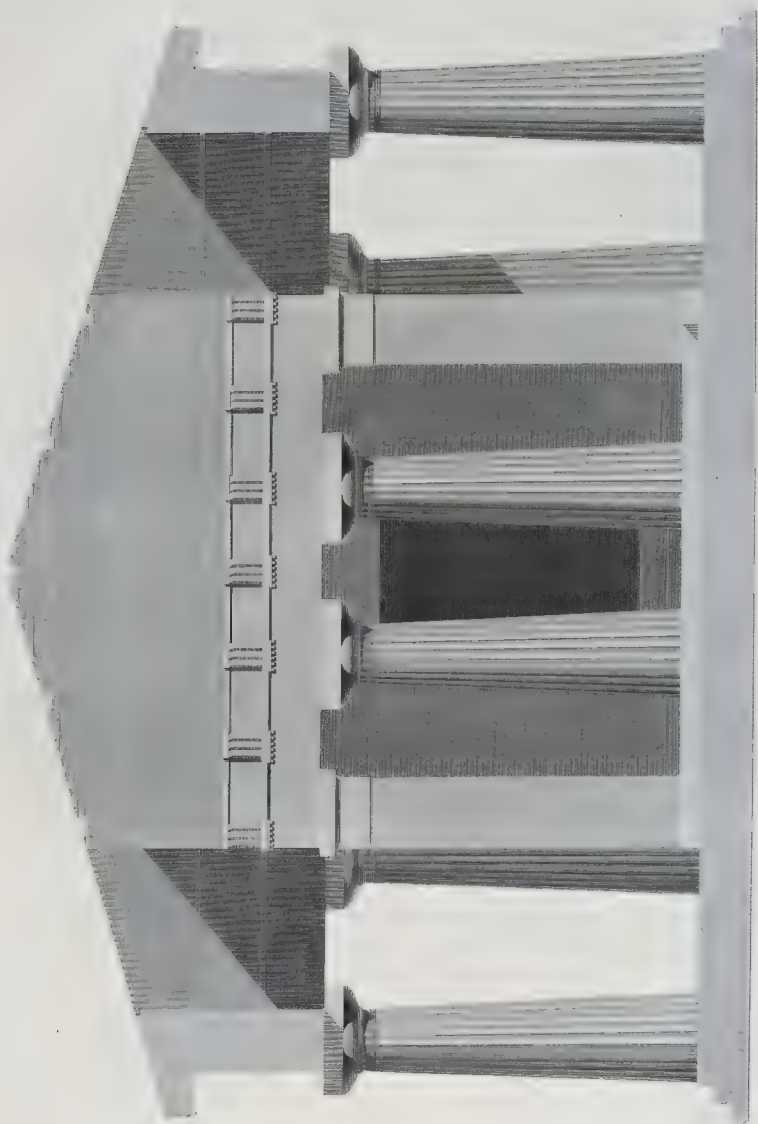
A NEW VIEW OF THE TEMPLE OF JUPITER AT ROME

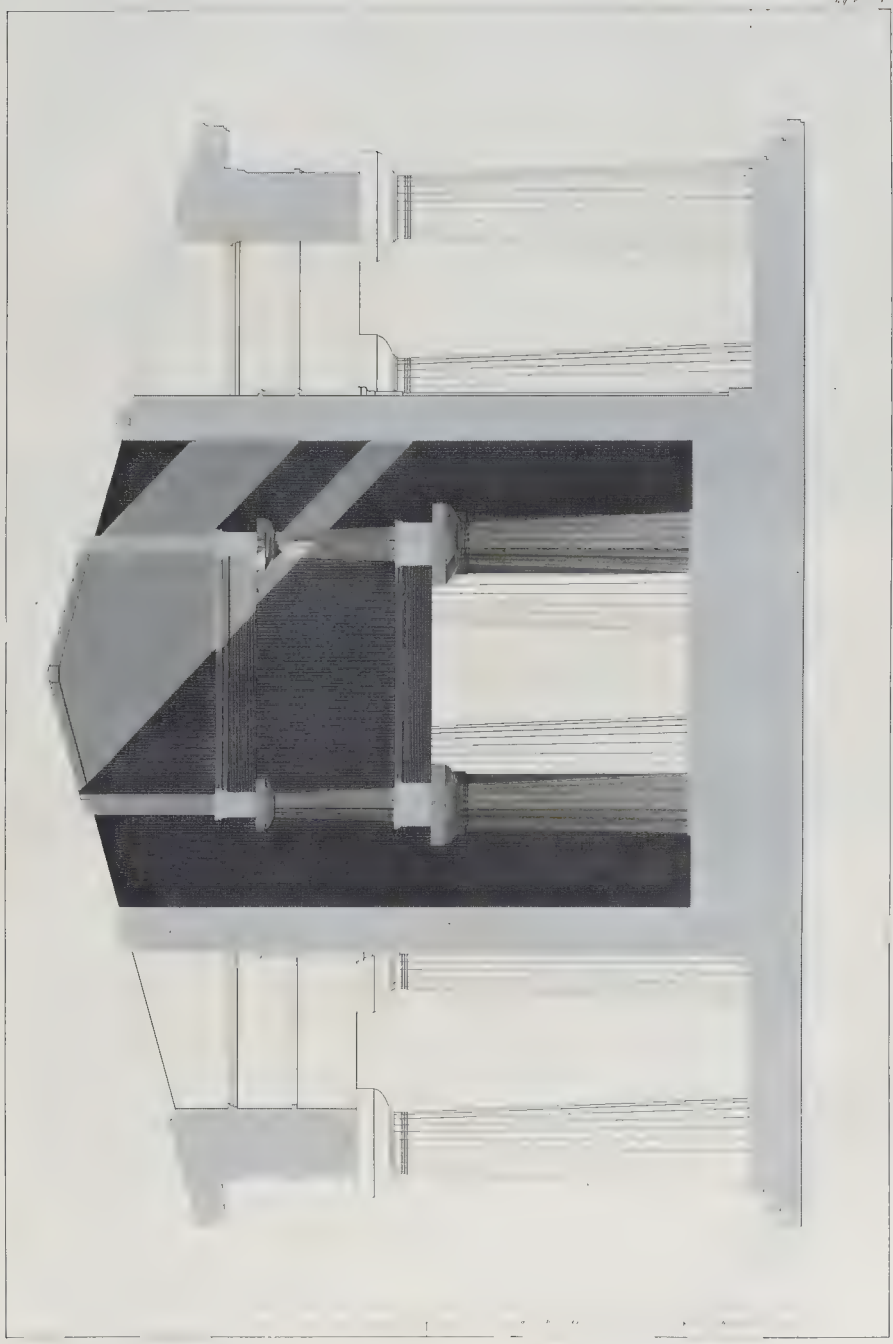


THE TEMPLE OF MINERVA ON THE ACROPOLIS

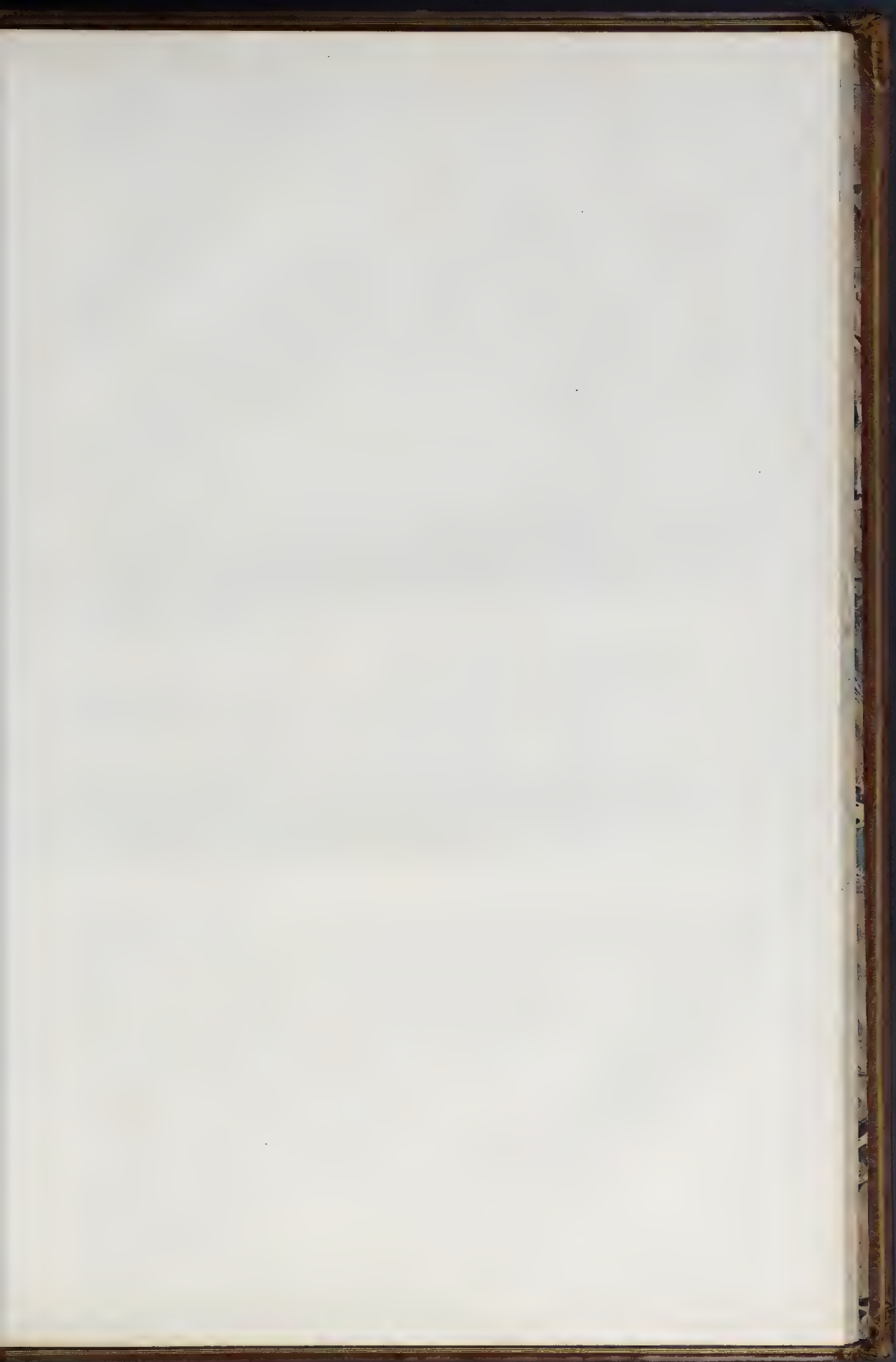


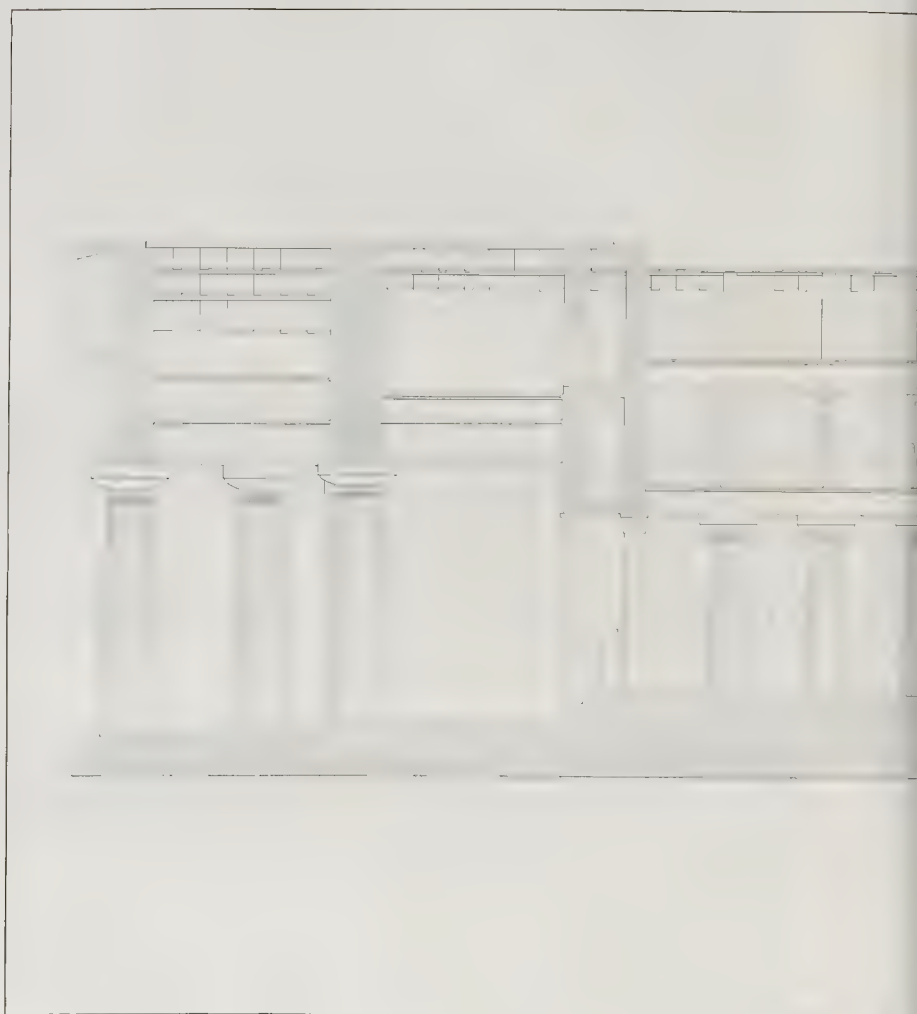


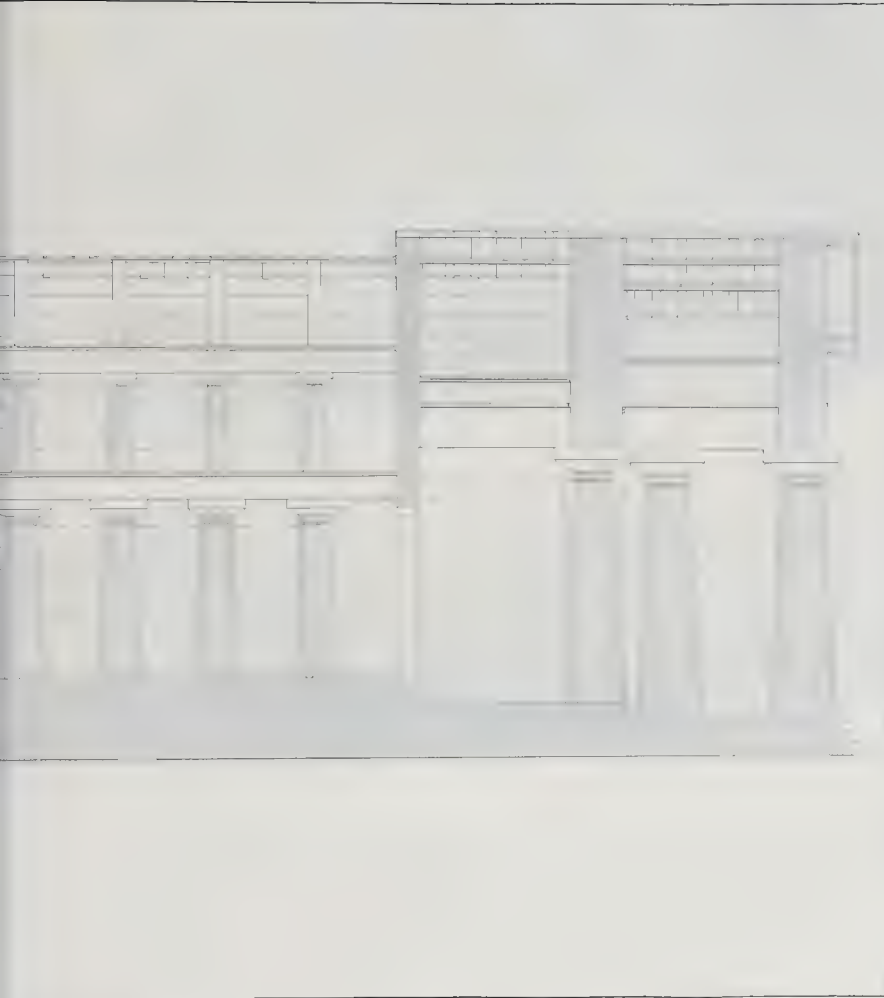


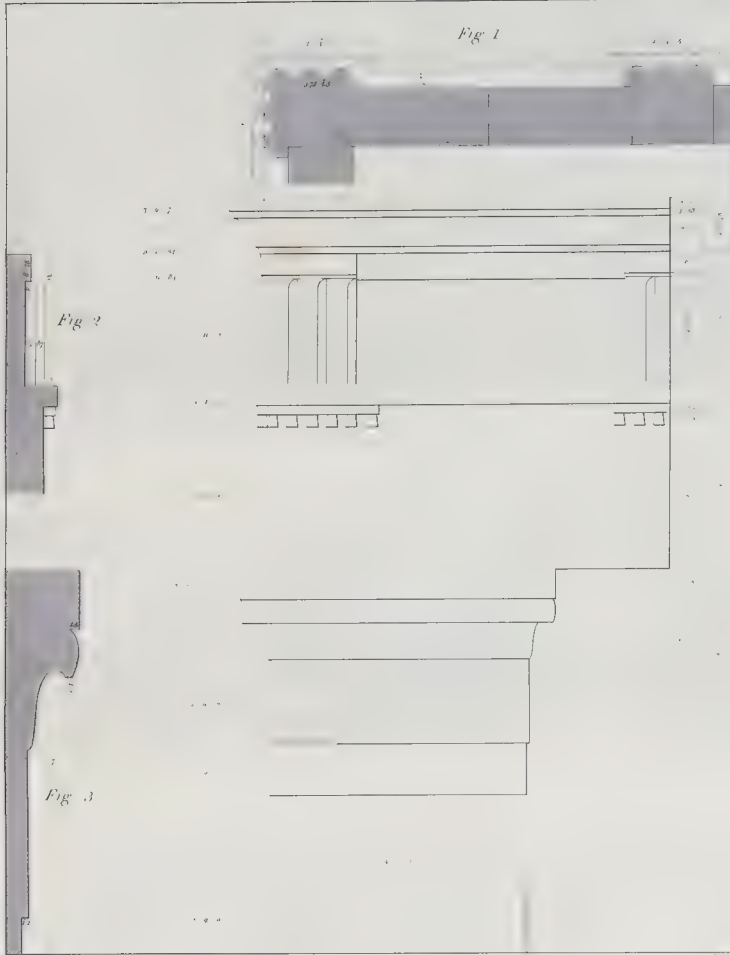


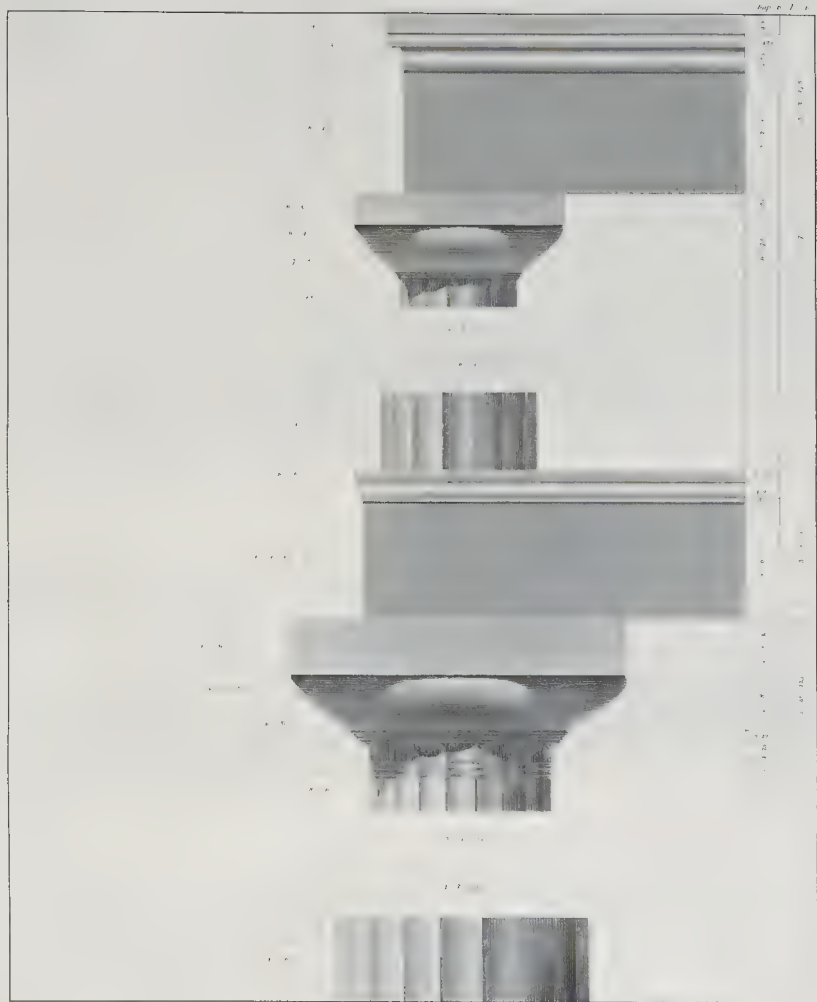
Architectural drawing of a classical building facade.









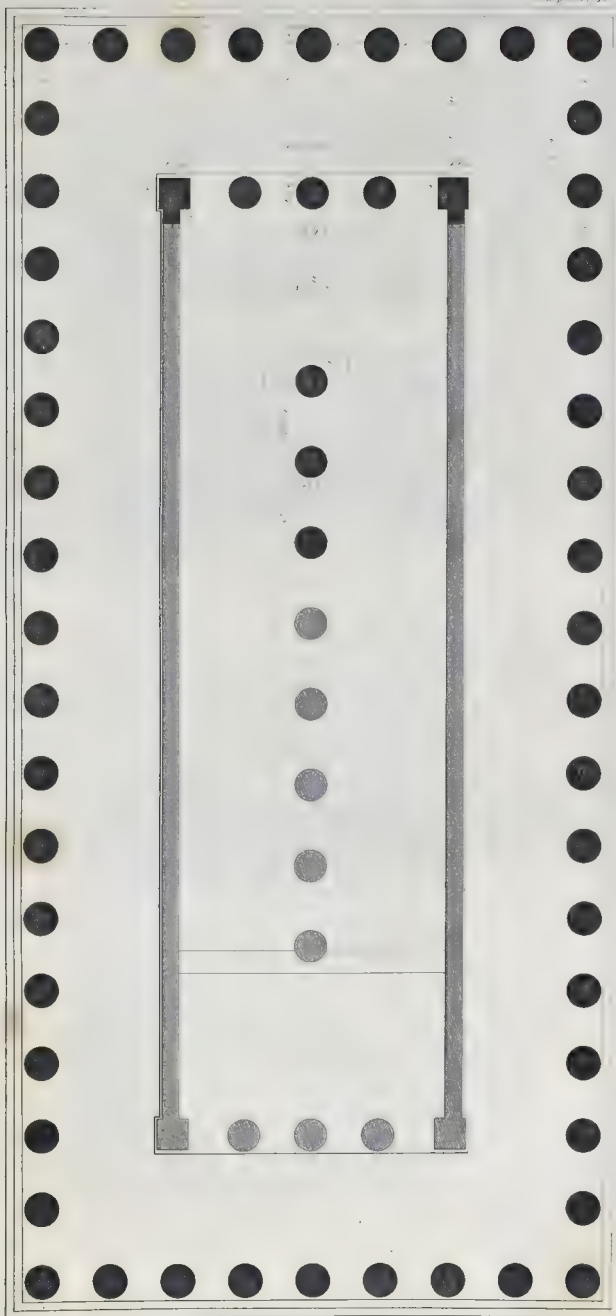


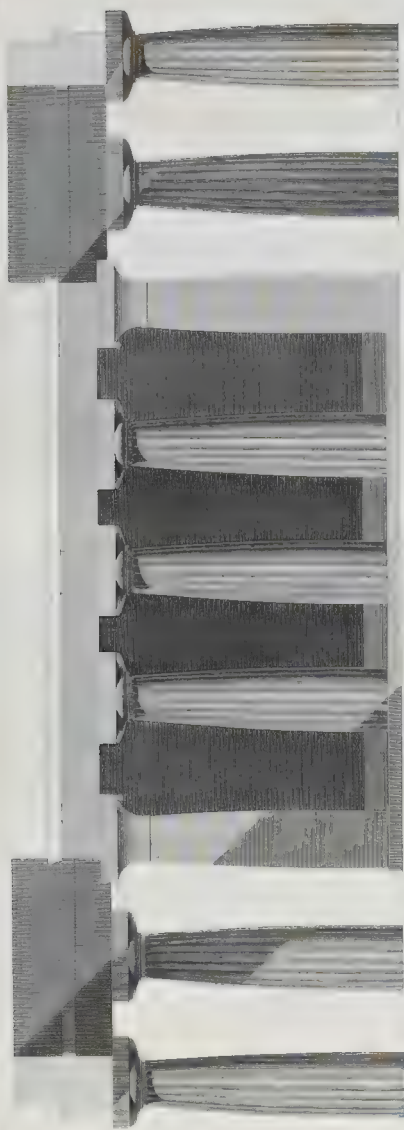


Under all the above figures the same principle is shown

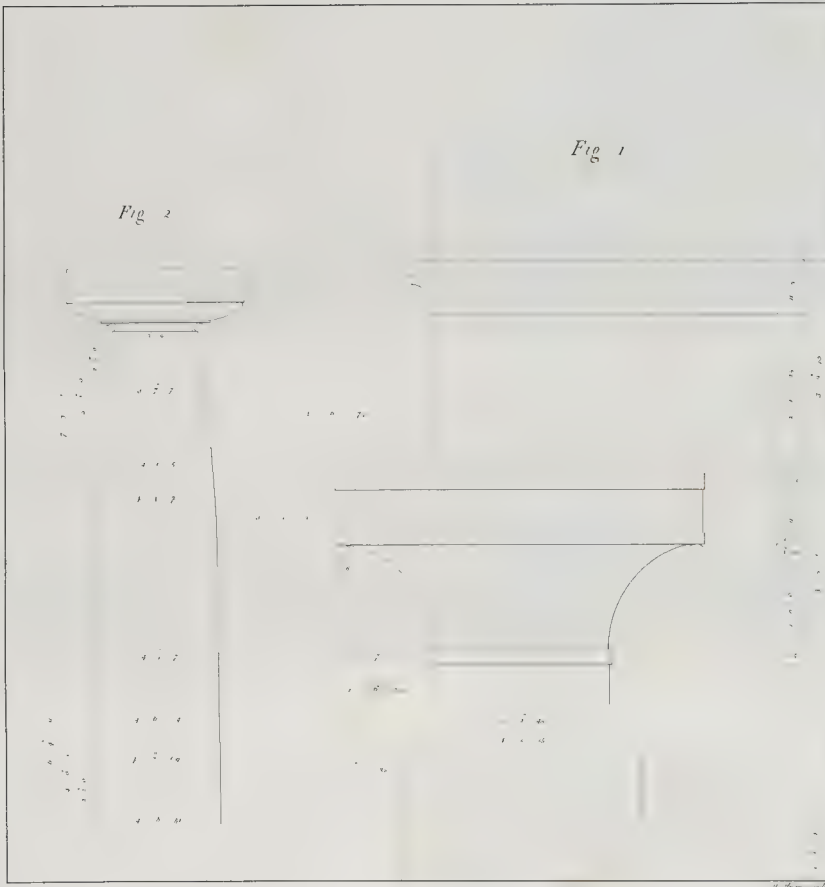


VIEW OF THE TEMPLE OF CONCORDIA IN AGRIGENTO, SICILY.

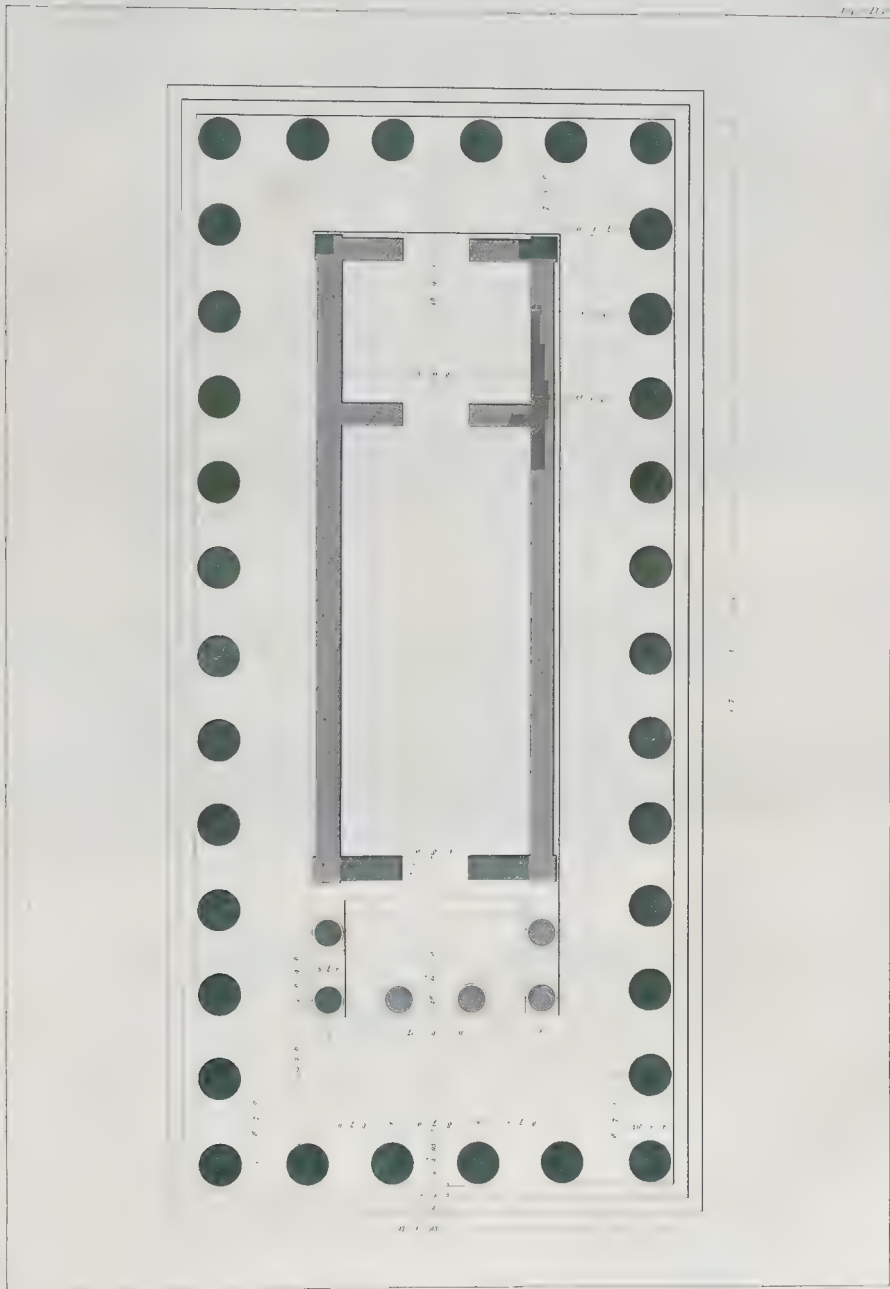






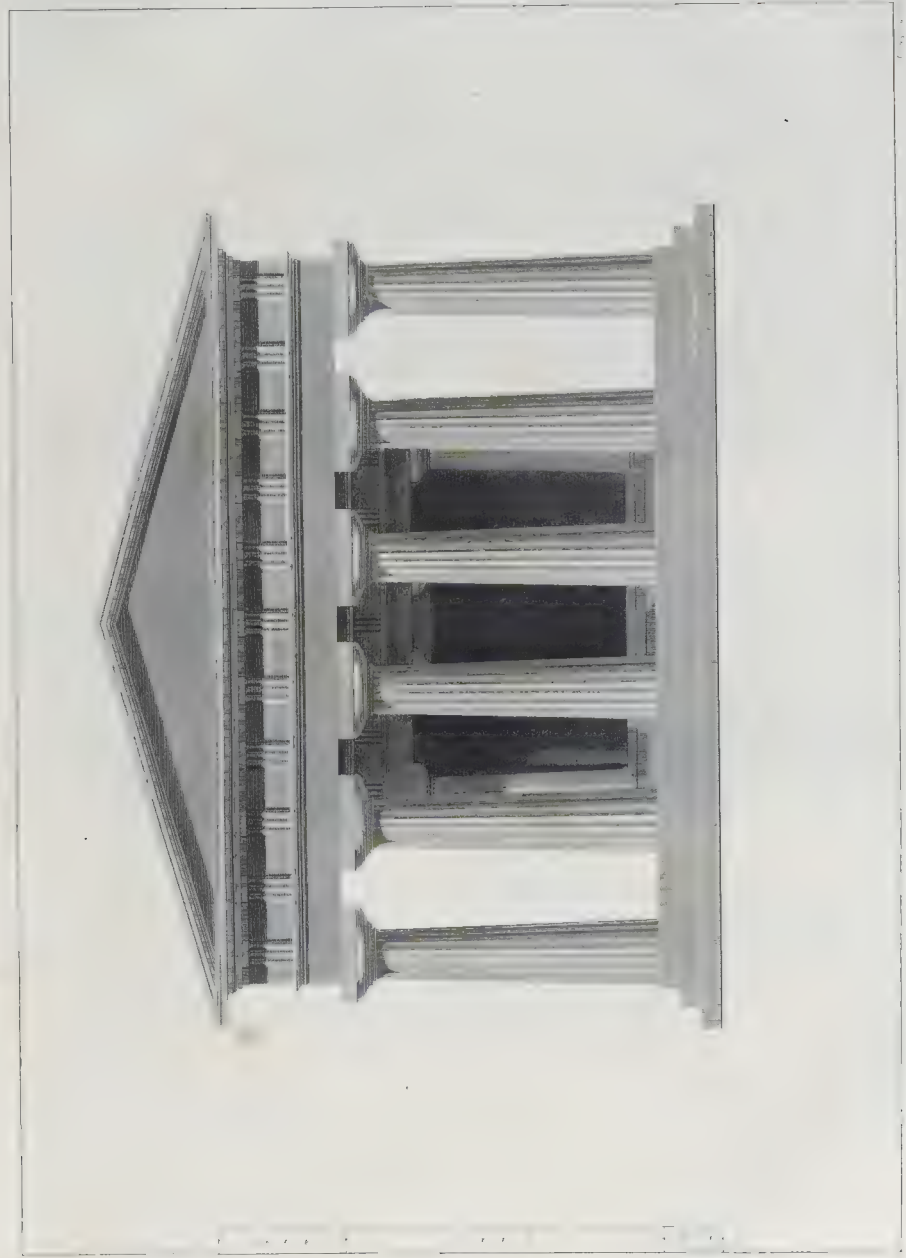


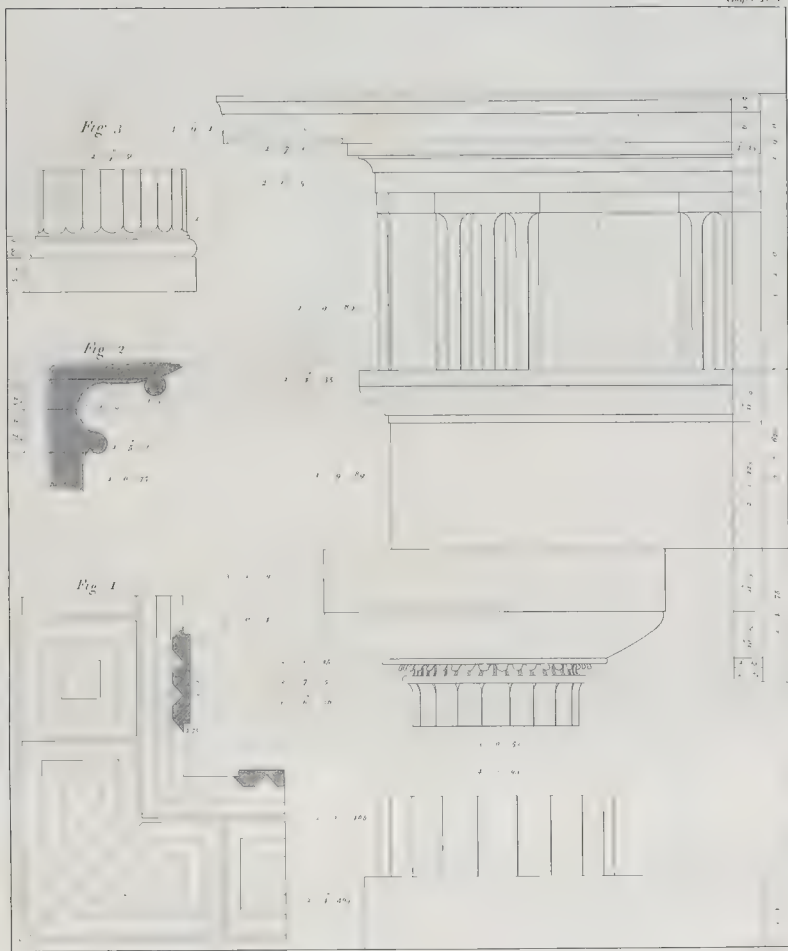




Church in the City of London, with the Church of St. Martin's, in the City of London.

Temple of Mars Ultor in the Forum of Augustus, Rome.







APPENDIX.

THAT part of the Introduction which relates to Stuart's construction of the disputed passage in Vitruvius was already printed, when I became acquainted with some particulars which tended to throw considerable light upon the subject. These particulars I obtained from Mr. Gell, who was just returned from his second tour in Greece. The persevering assiduity of this gentleman led him to undertake a minute investigation of the whole of the Peloponnesus, and particularly those parts of it which are the scenes of important events in the annals of Grecian History. At Olympia, this Traveller's attention was directed, amongst other things, to the site of the famed Temple of Jupiter. Having succeeded in his search, he was enabled to obtain, from the few traces of it yet remaining, some admeasurements, which he has obligingly permitted me to apply to my own purposes. These admeasurements are, The width of the Cella; the extent from the antae of the Pronaos to the wall which separated the Cella and the Posticum; the length of the

Posticum; and the diameter of one of the angular columns. These, in addition to the general dimensions given by Pausanias, are sufficient to determine that the temple was hexastyle in the fronts¹; and, consequently, if Vitruvius did indeed allude to two temples, that this building could not have answered the description of either.

The proportions observed in the several parts of the front of the temple appear to have been very nearly the same as those of the Temple of Theseus at Athens: had they been precisely the same, the diameter of the angular columns, at the base of the shaft, would have been $7.2.37$. Mr. Gell discovered that they were $7.1.0$. The proportional interval between the columns at the angles would have been $9.10.6$; and between the others, $11.1.6$. Had the same intervals been observed in the flanks, the length of the temple would have been the aggregate of the following admeasurements:

Ten intervals between the columns	111.4.0
Two ditto at the angles	19.9.2
Thirteen columns	92.3.0
	<hr/>
	223.4.2
The length of Pausanias, reduced to English feet	231.5.0
	<hr/>
Difference	8.0.8

To account for this difference, we have only to consider that this temple required a greater extent, in order to admit staircases in the transverse walls of the Cella, which the Temple of Theseus wanted. In the Temples of Juno and Concord at Agrigentum, and in the hypaethral temple at Paestum, the whole thickness of the walls in which the staircases are placed is nearly equal to one fourth of the width of the Cella. If, therefore, the thickness of that part of the transverse wall which was next the Cella had been $2.10.5$, half the proportional thickness of the longitudinal walls², the excess of $8.0.8$ would have allowed for the whole thickness of the wall, $10.11.3$, which is very nearly one fourth of the width of the Cella.

If the length of the Cella had been 88 feet, double the width, the extent of the Cella, and the walls enclosing the staircases, would together have been $99.0.0$; which, deducted from Mr. Gell's dimension of 127 feet, leaves 28 feet for the extent of the Pronaos. Now the width of the Cella of the Temple of Theseus is to the length of the Pronaos in the ratio of 44 feet to $27.8.0$. The extent of the Posticum, including the Antae, was 29 feet; hence, deducting the diameter of the columns, the Posticum alone would have been very nearly 22 feet, or half the width of the Cella.

¹ See Plate IV. Fig. 1.

² This proportion obtains in the walls of the Temple at Paestum.

The distance between the axes of the angular columns must have been $88.7.0$, half of which is $44.3.5$: this, according to the principle advanced in the Introduction, should have been the width of the Cella. Mr. Gell found it to be 44 feet.

The Temple of Jupiter at Olympia may therefore be added to the list of those in which the number of the columns in the flanks exceeded the double of those in the fronts by one. But, on the other hand, to increase the number of those which did not observe this rule, I have to produce the Temple of Apollo near Phigalia; the plan of which I have drawn from the dimensions taken by Mr. Gell, who lately visited the temple³.

The Temple of Apollo is that of which Pausanias⁴ speaks, as being situated upon the mountain Cotylion, forty stadia distant from the city of Phigalia. This temple has six columns in the fronts, and fifteen in the flanks: there was also a range of semi-columns abutting against the lateral walls of the Cella; and, from the circumstance of their being in the same parallels with the columns of the peristyles, it is evident that they were intended for the support of the blocks of stone which formed the roof. Many of these are to be found within the limits of the Cella, in breadth sufficient to extend from centre to centre of two adjoining columns.

The proportions of the several parts of this temple are very nearly the same as those of the Temple of Theseus. The number of the columns in the flanks is greater, because in this instance the primordial proportions of the temple within the peristyles has been observed. The length of the Cella and Posticum together is $69.2.37$, one third of which is $23.0.79$, which ought therefore to have been the width of the Cella: the real width is $23.5.0$. This width, according to the principle advanced in the Introduction, should have corresponded to half the extent between the axes of the angular columns of the fronts, whereas half the extent is not quite twenty-two feet. But the extension in the width of the Cella appears to have arisen from the singular method of forming the roof. Since the cornice projected eighteen inches on each side before the line of the columns, the span of the roof must have been 50.5 , one fourth of which is $12.7.25$. If, therefore, four courses of equal depth had covered the whole extent of the roof, the upper and lower course on each side would have met in the middle of the wall of the Cella.

³ Plate IV. Fig. 2.

⁴ Lib. viii. c. 41.

PLATE I.

A CORINTHIAN CAPITAL OF WHITE MARBLE,
FOUND IN THE ISLAND OF MILO.

It is 15 inches in diameter, and 19.5 inches in height.

PLATE II.

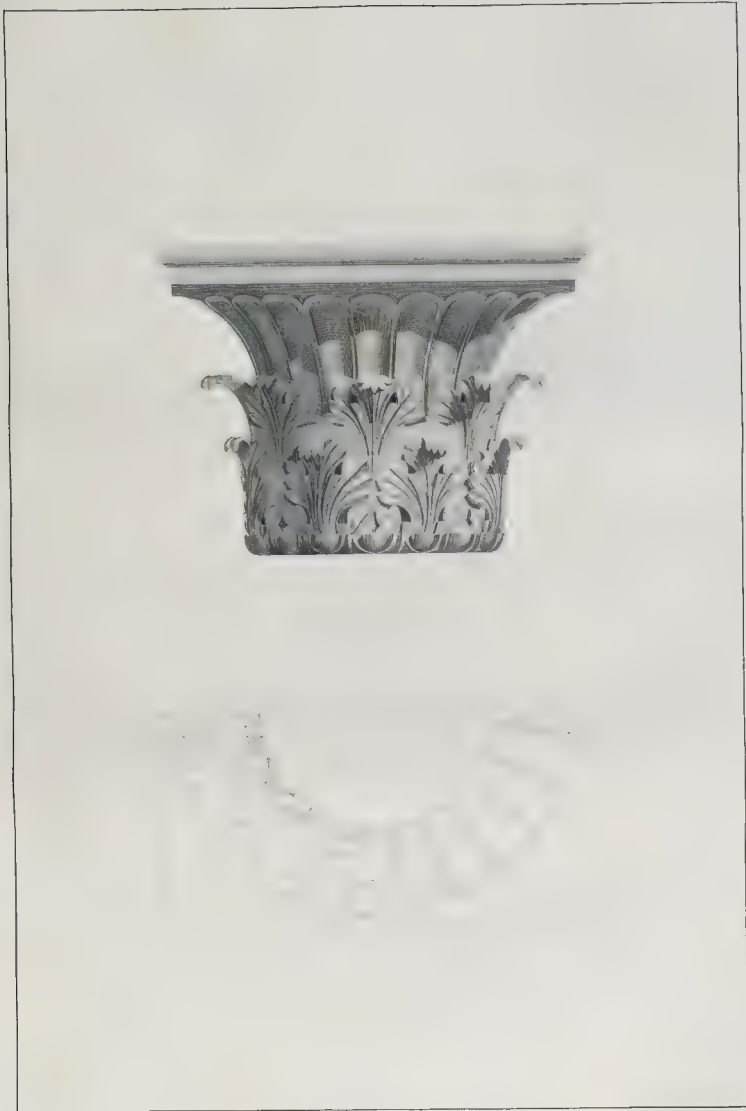
A CORINTHIAN CAPITAL OF WHITE MARBLE,
FOUND AT CITTA-VECCHIA, IN THE ISLAND OF MALTA.

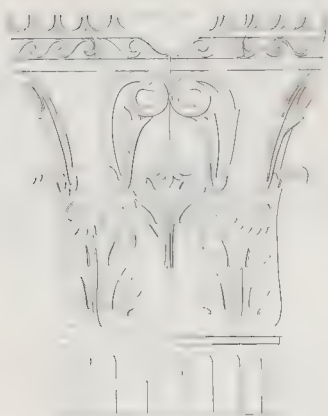
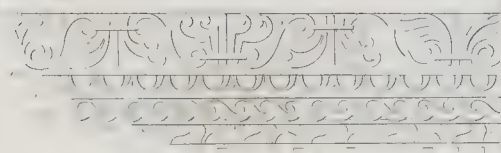
Fragments of Cornices were also found in the same place. The one most enriched was probably part of the entablature of the same order.

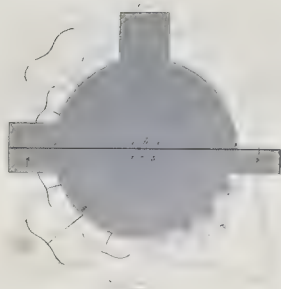
PLATE III.

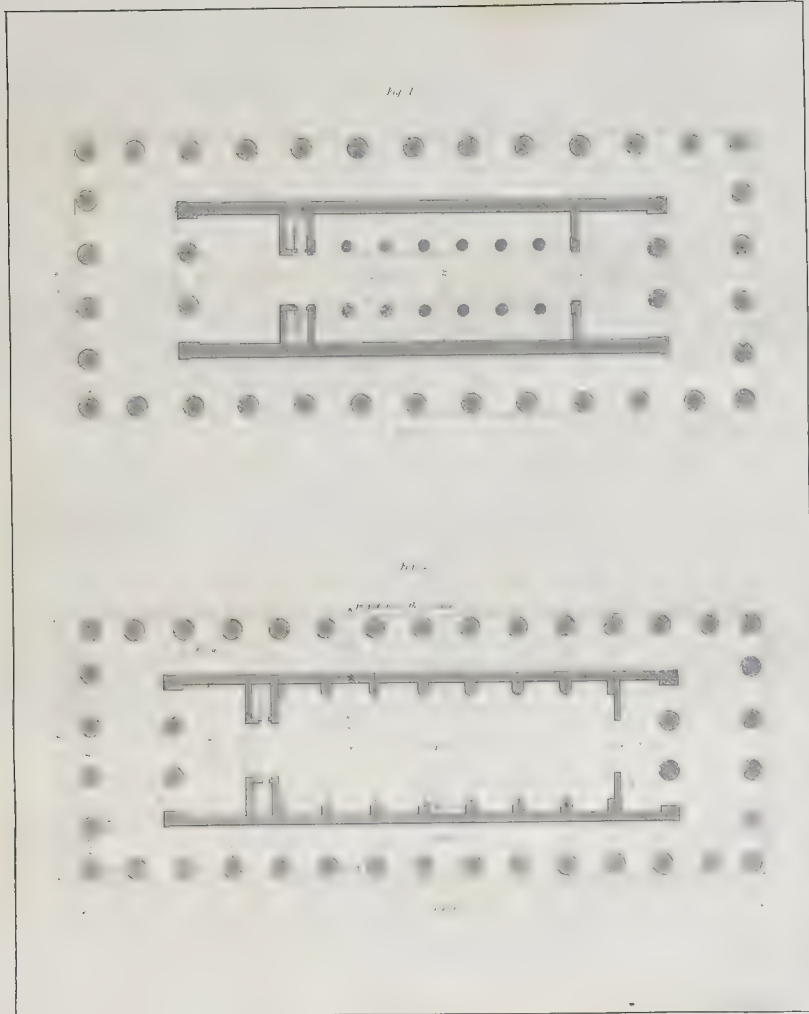
ANOTHER CORINTHIAN CAPITAL,
FOUND AT THE SAME PLACE.

The columns were inserted in the walls of the temple or building to which they belonged. A part of the wall was formed in the same block from which the capital was sculptured. One of the capitals which were placed at the angles was lying near the spot.









DESCRIPTION *of* the VIGNETTES.

THE VIGNETTE in the TITLE-PAGE is copied from a BAS-RELIEF in the VESTIBULE of the
PUBLIC LIBRARY at CAMBRIDGE.

It was brought to England by Dr. EDWARD CLARKE of JESUS COLLEGE, who procured it from PERGAMO. It was found inserted in one of the walls of the Castle, which are in great measure composed of ancient fragments, at the height of forty feet from the ground.

CHAP. I.

HEAD-PIECE. A MAP OF SICILY.

Shewing the Situations of the most important of the Grecian Colonies.

CHAP. II.

HEAD-PIECE. A PLAN OF ANCIENT SYRACUSE.

Reduced from MIRABELLA'S.

- | | | |
|--|---|---|
| 1. Temple of Minerva. | 9. Fountain of Arethusa. | 17. Temple of Ceres and Proserpine. |
| 2. Temple of Diana. | 10. River Alpheus. | 18. City Gate. |
| 3. Public Granary. | 11. Tower of Agathocles. | 19. Temple of Ceres in Neapolis. |
| 4. Tower of Agathocles. | 12. Gate of Acradina. | 20. Tomb of Diocles. |
| 5. Gate of Arethusa. | 13. City Gate. | 21. Gymnasium. |
| 6. The Portus Minor. | 14. Machines of Archimedes. | 22. Palace of Dionysius. |
| 7. Bridge connecting Ortygia with the
Main. | 15. Temple of Venus Callipygia. | 23. Fountain Temenites. |
| 8. Palaestra. | 16. Walls made by the Syracusans after
the Expulsion of Thrasybulus. | 24. Road leading from the Castle Labdulum
to the Plains below. |

TAIL-PIECE. PLAN OF THE THEATRE AT SYRACUSE.

Copied from HOUËL.

- | | |
|--|---|
| A. Latomia of Neapolis. | H. H. Mills of modern Construction, worked by means of the
Water which formerly supplied Neapolis, brought by
the Aqueducts I. I. |
| B. The Ear of Dionysius. | K. K. Houses of the Mill-owners. |
| C. A Grotto called The Baths of Dionysius. | a. a. Aqueduct. |
| D. An insulated Pillar supporting the Roof of the
Grotto. | b. b. Sepulchral Grotto. |
| E. A Staircase leading from Tyche. | c. c. Steps. |
| F. F. Sepulchral Grottoes at the back of the Theatre. | d. Staircase from Tyche. |
| G. A Road leading to other Sepulchral Grottoes. | |

CHAP. III.

HEAD-PIECE. SICILIAN VASES, FOUND NEAR SELINUS.

Copied from HOUËL.

TAIL-PIECE. A CAPITAL OF ONE OF THE COLUMNS BELONGING TO THE TEMPLE OF JUPITER.

CHAP. IV.

HEAD-PIECE. A GRECIAN VASE, FOUND AT AGRIGENTUM.

Copied from HOTEL.

TAIL-PIECE. PLAN OF THE CATACOMBS AT SYRACUSE.

Reduced from MIRABELLA'S.

CHAP. V.

HEAD-PIECE. ELEVATION OF THE THEATRE AT AEGESTA.

TAIL-PIECE. PLAN OF THE THEATRE.

Copied from HOTEL.

CHAP. VI.

HEAD-PIECE. PLAN OF THE CITY OF PAESTUM.

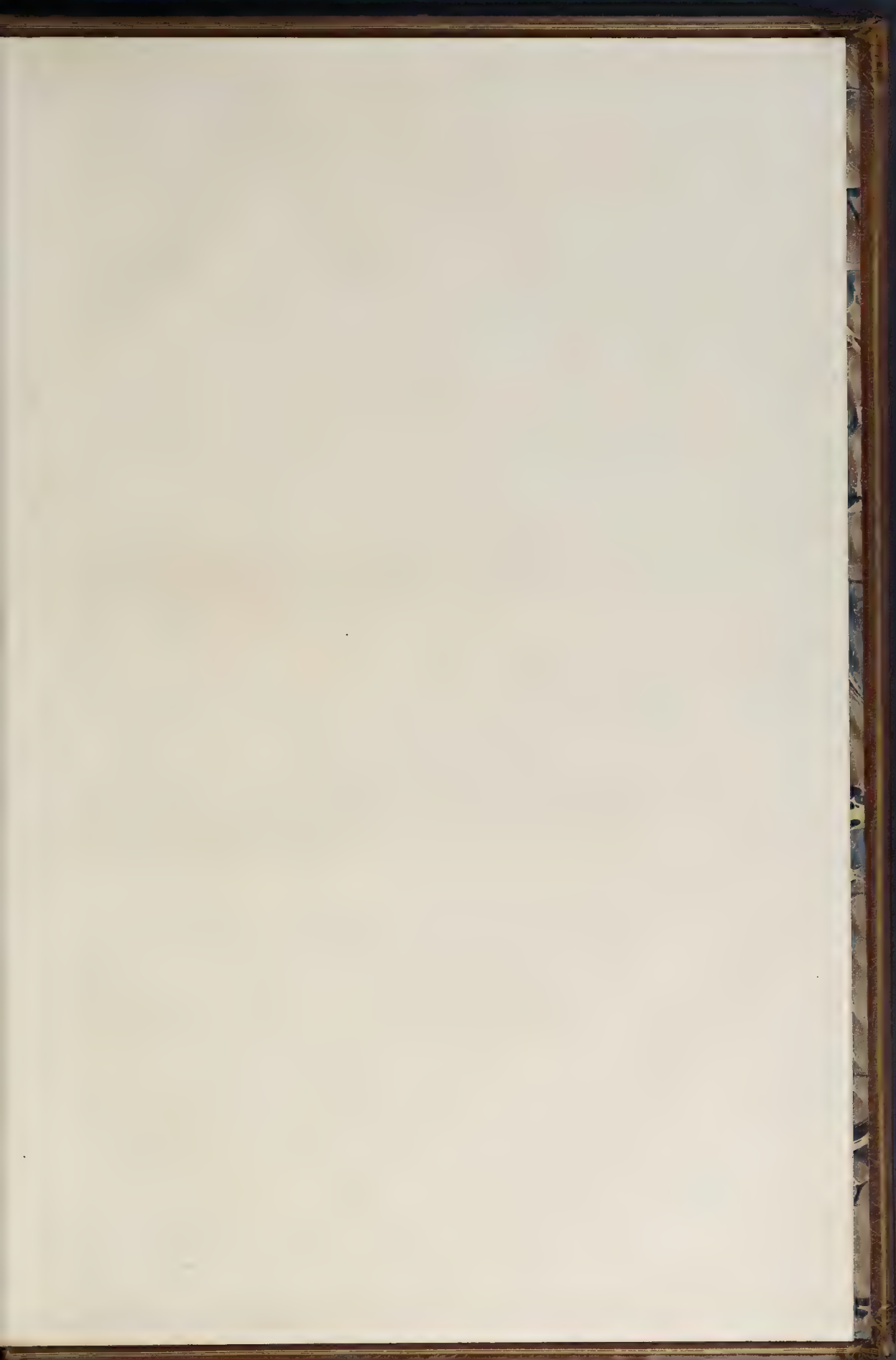
Copied from PAOLI.

TAIL-PIECE. VIEW OF THE FRONT OF THE PRONAOS OF THE HYPAETHRAL TEMPLE.

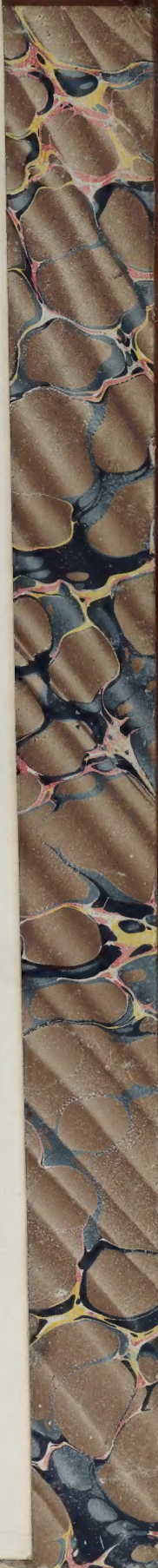
APPENDIX.

A FIGURE of PAN, engraved from a Sketch made by FLAXMAN from a STATUE in the VESTIBULE of the PUBLIC LIBRARY at CAMBRIDGE.

This Statue is without the Head. The iron cramp which connected the head with the trunk of the Statue appears in the neck, and seems to be much greater than could have been necessary for the support of the head alone. It has been supposed, from this circumstance, that the Statue was one of those which bore a trophy upon the head. It was found in a garden below the GROTTO OF PAN, at the foot of the ATHENIAN ACROPOLIS; and was brought to England by Dr. EDWARD CLARKE.



2078





SPECIAL 82-B
OVERSIZE 5
NA
879
SS6
1068
1807
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